C. C. DEAN, Depository. SCHOOL BOOKS, ER & BREWSTER, 47 Wash

by Prof. E. A. Andrews.

First Lessons in Latin, or an

EDITION.

iving Sermon, Nov. 30, 1837. RKINS & MARVIN, 114 Wash-Jan. 26.

calculated for even hat-ide, first passing over the sea undericath the over, of the oven and furnace, pipe. On the otherside, , where rosating, boiling, be done in the best man-my and comfort with sa-my and comfort with sa-my calculated.

ard for their pockets and

dervice.

In the pure article. Committee of Churches have purchased has given perfect satisfactor.

First association of GROYERIES than choice selection of TEAS.

Oct. 27.

AND COALS. RDS of Nova Scotia WOOD, 000 tons Peach Mountain COALs Empany, a superior article iss et and Sidney Coal, as usual, for It, JR., Maine Wharf, Broad St.;

ISION STORE. LATE RICH,) FISH & PRO-

sion, they shall merit a lib-SETH RICH. WM. LEARNED. of the city gratefully re-and sent home free of any 3m. Dec. 22.

d hand Chandelier, autable or large Hall, and seventeen hanging Lamps, and low, (as they belong to her use for them) on application the Courier Office, No. 4 Congress LLEN, 32 Union Street. Nov. 17

ODIORNE, 123 Milk street, artos Fire Proof Safes, for

DOOR ON THE RIGHT PROM Moronco Work Reatly Repair Notice, 43 Oct. 20.

Boston Recorder.

PUBLISHED WEEKLY, BY NATHANIEL WILLIS, AT NO. 11 CORNHILL, BETWEEN THE SABBATH SCHOOL AND TRACT DEPOSITORIES PRICE \$3,00 A YEAR, OR \$2,50 IN ADVANCE.

les 4 Lovel

In the spring of 1802, commenced that mem-

months they were accustomed to meet weekly
"in an upper room," and "with one accord,"
"for prayer and supplication " for this object.

lasting concerns, and so smitten with convic-

tion of sin, that his anxiety could not be con-cealed, until it terminated, as it soon did, in consolation and peace. This was JEREMIAN

EVARTS; and so clear was his experience, and

so distinct, comprehensive and settled were his riews of the gospel, that at the next succeed-ing communion in April, he also was received into the church. About this time, the attention of a few others was turned strongly and with

permanent interest, to the concerns of salva-tion; and on the first Sabbath in May, three of

made a public profession of religion; some of whom, however, had for a considerable time, indulged a wavering hope in Christ, and all of them, it is believed, had been seriously atten-

tive to the ministrations and ordinar

the gospel. It now appeared, that while the

things were passing, the number of those who were especially impressed with divine truth, was greater than had been supposed; that a new state of things had commenced in the semina-ry; that God had indeed come to it in the

hourly were found apparently submitting them-selves unto God. Those were truly memorable days. Such triumphs of grace, none whose privi-lege it was to witness them, had ever before seen.

dividuals, and in the general aspect of the col-lege, that those who had been waiting for it were filled with wonder as well as joy, and those who knew not "what it meant" were

versation, of absorbing interest; the convic-

ligious impressions, this could have been ex-pected to be very long the case, had they re-mained together, might be doubted. But the

vacation came, and they were to be separated.

time to dangerous temptation, in whos duct any thing of a wild or irrational charac-ter appeared. Whether in so large a company of youth, in circumstances so favorable for a sympathetic influence, and under so strong re-

o sudden and so great was the change in

awe-struck and amazed. Wherever stude hall, in the college-yard, in their walks about

utitude and power of his grace. Some, who

se, and on the next Sabbath, three others,

No. 6.....Vol. XXIII.

Education.

EDUCATION IN EUROPE. Extract from Prof. Stowe's Report on Elementary Public Instruction, addressed to the Governor and General Assembly of the State of Ohio.

entinued from our last.] I will now ask your attention to a few facts re

specting the internal management of the schools in Prussia and some other parts of Germany, which were impressed on my mind by a personal inspection of those establishments. One of the circumstances that interested me

most, was the excellent order and rigid economy with which all the Penssian institutions are con ducted. Particularly in large boarding schools, where hundreds, and sometimes thousands of youth are collected together, the benefits of the youth are collected together, the benefits of the system are strikingly manifest. Every boy is taught to wait upon himself—to keep his person, clothing, furniture and books, in perfect order and neatness; and no extravagance in dress, and no waste of fuel or food, or property of any kind is persoitted. Each student has his own single bed, which is generally a light mattrass, laid upon a frame of slender bars of iron, because such brotseads are not likely to be infested by insects, and each one makes his own bed and keeps it in order. In the house there is a place for every thing, and every thing must be in its place. In one closet are the must be in its place. In one closet are the shoe-brushes and blacking, in another the lamps and oil, and every thing of the kind ne-cessary for neatness and comfort, and every student is taught, as carefully as he is taught any other lesson, to make a proper use of all these articles at the right time, and then to leave them, in good order at their proper places. Every instance of neglect is sure to receive its appropriate reprimand, and if ne-cessary, severe punishment. I know of noth-ing that can benefit us more than the introducing that can benefit us more than the introduc-tion of such oft-repeated lessons on careful-ness and frugality into all our educational es-tablishments; for the contrary habits of care-lessness and wastefulness, notwithstanding all the advantages which we enjoy, have already done us immense mischief.—Very many of our families waste and throw away nearly as much as they use; and one third of the expenses of housekeeping might be saved by system and frugality. It is true we have such an abun-dance of every thing, that this enormous waste frugality. It is true we have such an abundance of every thing, that this enormous waste is not so sensibly felt as it would be in a more ensely populated region; but it is not always be so with us. The productions of our country for some years past have by no means kept pace with the increase of consumption, ept pace with the increase of consumption, and many an American family, during the last

season has felt a hard pressure, where they never expected to feel one.

Especially should this be made a branch of female education, and studied faithfully and perseveringly by all who are to be wives, and mathems and because of femilies.

others, and have the care of families.

The universal success also and very benefial results, with which the arts of drawing and designing, vocal and instrumental music, moral instruction and the Bible, have been introduced into schools, was another fact particularly interesting to me. I asked all the teachers with whom I conversed, whether they did not somewhom I conversed, whether they did not some-times find children, who were actually incapa-ble of learning to draw and to sing. I have had but one reply, and that was, that they found the same diversity of natural talent, in regard to these, as in regard to reading, writing, and the other branches of education; but they had never seen a child who was capa-ble of learning to write, who could not be taught to sing well and draw neatly, and that too without taking any time which would at all inter-fere with, indeed which would not actually pro-mote his progress in other studies. In regard mote his progress in other studies. In regard to the necessity of moral instruction and the beneficial influence of the Bible in schools, the testimony was no less explicit and uniform. I inquired of teachers, and men of every grade of religions faith, instructers incommon schools, high schools, and Schools of Art, of Profeshigh schools, and Schools of Art, of Protes-sors in Colleges, Universities and Professional Seminaries, in cities and in the country, in places where there was a uniformity and in places where there was a diversity of creeds, of believers and unbelievers, of rationalists and enthusiasts, of Catholics and Protestants; and I never found but one reply, and that was, that to leave the moral faculty uninstructed was to leave the moral faculty uninstructed was to leave the most important part of the hu-man mind undeveloped, and to strip education of almost every thing that can make it valua-ble; and that the Bible, independently of the interest attending it, as containing the most ancient and influential writings ever recorded by human hands, and comprising the religious system of almost the whole of the civilized world, is in itself the best book that can be put into the hands of children to interest, exercise, and to unfold their intellectual and moral pow-Every teacher whom I consulted, repelled with indignation, the idea, that moral instruction is not proper for schools; and spurned with contempt the allegation, that the Bible cannot be introduced into common schools without encouraging a sectarian bias in the matter of teaching; an indignation and con-tempt which I believe will be fully participated in by every high minded teacher in christen-

each side with short tables like the mess tables on board a man of war; each table accommodating about twelve boys. The tables were without cloths but very clean, and were provided with little pewter basins of warm soup, and just as many pieces of dark and coarse, but very wholesome, bread, as there were to be boys at the table. When the bell rang, the boys entered in a very guist. onys entered in a very quiet an orderly man-ner, each with a little pewter spoon in his hand, When they had arranged themselves at table, at a signal from the leachers, one of the boys as a signal from the teachers, one of the boys ascended a pulpit near the centre of the hall, and in the most appropriate manner supplicated the blessing of God upon their frugal repast. The boys then each took his bit of bread in one hand and with his spoon in the other, made a very quiet and healthful meal. They then united in singing two or three verses of a byms, and retired in the same quiet and orderly manner in which they had entered. It being warm weather, they were dressed in jackets and trowsers of clean, coarse brown lines; and

before; and notwithstanding the gravity with which they partook of their supper and left the hall, when fairly in the yard, there was such a pattering of little feet, such a chattering of German, and such a skipping and playing as satisfied me that none of their boyish spirits had been broken by the discipline of the school.

satisfied me that none of their boyish spirits had been broken by the discipline of the school. At Weinsenfels, near Lutzen where the great battle was fought in the thirty years' war, there is a collection of various schools under the superintendence of Dr. Harnisch, in what was formerly a large convent. Among the rest there is one of those institutions peculiar to Prussia, in which the children of destitute families are taken and educated at the public expense, to become teachers in poor villages where they can never expect to receive a large compensation: institutions, of a class which we do not need here, because no villages in this country need be poor. Of course, though they have all the advantages of scientific advancement enjoyed in the most favored schools, frugality and self-debnial form an important part of their education. Dr. Harnisch invited me to this part of the establishment to see these boys dine. Wher I came to the room, they were sitting at their writing tables, engaged in their studies as asual. At the ringing of the bell they arose. Some of the boys left the room, and the others removed the papers and books from the tables, and laid them away in their places. Some of the boys had gone out, then re-entered with clean, coarse table cloths in their hands, which they spread over their writing tables. These were followed by others with loaves of brown bread and plates provided with cold meat and sausages, neatly cut in slices, and lars of water, which they ar provided with cold meat and sausages, neatly cut in slices, and jars of water, which they ar-ranged on the table. Of these materials after a short religious service, they made a cheerful and hearty meal; then arose, cleared away their tables, swept their room, and after a sui-table season of recreation, resumed their stu-dies. They are taught to take care of themselves, independent of any help, and their only luxuries are the fruits and plants which they cultivate with their own hands, and which grow abundantly in the gardens of the institution.

INSTITUTIONS FOR REFORMATION. At Berlin, I visited an establishment for the reformation of youthful offenders. Here boys are placed, who have committed offences that are placed, who have committed offences that bring them under the supervision of the police, to be instructed, and rescued from vice, in-stead of being hardened in iniquity by living in the common prison with old offenders. It is under the care of Dr. Kopf, a most simple-hearted excellent old gentleman; just such an one as reminds us of the ancient Christians, who lived in the times of the presention, sinwho lived in the times of the persecution, sin plicity and purity of the Christian church. He has been very successful in reclaiming the young offender, and many an one who would otherwise have been forever lost, has, by the influence of this institution, been saved to him self—to his country—and to God. It is a manual labor school; and to a judicious intermingling of study and labor, religious instruc-tion, kind treatment and necessary severity, it has owed its success. When I was there, has owed its success. When I was there, most of the boys were employed in cutting screws for the rail road which the government was then constructing between Berlin and Leipsie; and then were the room, not maintain themselves by their labor. As I was passing with Dr. K. from room to room, I heard some beautiful voices singing in an adjoining apartment, and on entering I found about twenty of the boys, sitting at a long table, making clothes for the establishment, and singst their work. The Dr. enjoyed my surprise, making clothes for the establishment, and sing-at their work. The Dr. enjoyed my surprise, and on going out, remarked—"I always keep these little rogues singing at their work, for while the children sing, the Devil cannot come among them at all; he can only sit at our doors there and growl; but if they stop singing, in the Devil comes."—The Bible and the singing of religious hymps, are among the most effiof religious hymus, are among the most effi-cient instruments which he employs for soften-ing the hardened heart, and bringing the vi-cious and stubborn will to docility.

A similar establishment in the neighborhood of Hamburg, to which I was introduced by Dr. Julius who is known to many of our citi-Dr. Julius who is known to many of our citizens, afforded striking examples of the happy influence of moral and religious instruction, in reclaiming the vicious and saving the lost. Hamburg is the largest commercial city of Germany, and its population is extremely crowded. Though it is highly distinguished for its benevolent institutions and for the hospitality and intensity of its citizens; yet the year. ity and integrity of its citizens; yet the ve circumstances in which it is placed, produ among the lowest class of its population, bab

among the lowest class of its population, habits of degradation and beastliness, of which we have but few examples on this side the Atlantic. The children, therefore, received into this institution, are often of the very worst and most hopeless character. Not only are their minds most thoroughly deprayed, but their very senses and built against the property of the minds most thoroughly deprayed, but their very senses and bodily organization seem to partake in the viciousness and degradation of their hearts. Their appetites are so perverted, that sometimes the most loathsome and disgusting substances are preferred to wholesome food. The Superintendent, Mr. Wichern, states, that without encouraging a sectarian bias in the matter of teaching; an indignation and contempt which I believe will be fully participated in by every high minded teacher in christendom.

A few instances, to illustrate the above mentioned general statements, I here subjoin:—Early in September I visited the Orphan House at Halle, an institution founded by the benevolence of Franke, about the year 1700, and which has been an object of special favor with the present king of Prussia. It now contains from 2700 to 3000 boys, most of them orphans sustained by charity. After examining its extensive grounds, its large book store, its noble printing establishment, for printing the Bible in the oriental and modern languages, its large apothecary's shop, for the dispensation of the poor, and the exquisitely heautiful statue of its founder, erected by Frederic William III; I was invited by Drs. Guerike and Netto, to go into the dining hall and see the boys partake of their supper. The hall is a very long and narrow room, and furnished the whole length of each side with short tables like the mess tables on board a man of war: each table accommonal to the original and ode to supplied with provisions, yet when first received, some of them will steal and eat soap, rancing grease that has been laid aside for the purpage of greasing shoes, and even catch may-bugs and devour them; and even catch may-bugs and even catch may-bugs and devour them; and even catch may-bugs and even catch may-bugs and even catch may-bugs and devour them; and even catch may-b They burst into tears of contrition, and during the whole of that term, from June to October, the influence of this scene was visible in all their conduct. The idea that takes so strong a hold when the character of Christ is exhiba hold when the character of Christ is exhibited to such poor creatures, is, that they are objects of affection; miserable, wicked, despised as they are, yet Christ, the son of God, loved them, and loved them enough to suffer and to die for them—and still loves them. The thought that they can yet be loved, melts the heart, and gives them hope, and is a strong incentive to reformation.

incentive to reformation.
On another occasion, when considerable progress had been made in their moral education. the Superintendent discovered that some of them had taken nails from the premises, and applied them to their own use, without per-mission. He called them together, expressed hymn, and retired in the same quiet and orderly hanner in which they had entered. It being warm weather, they were dressed in jackets and trowsers of clean, coarse brown lines; and more cheerful, healthy, intelligent set of youthful faces and glistening eyes I never saw weight mission. He called them together, expressed his great disappointment and sorrow that they had profited so little by the instructions which had been given them, and told them that till he had evidence of their sincere repentance, he could not admit them to the morning and evening religious exercises of his family.— FRIDAY, FEBRUARY 9, 1838.

With expressions of deep regret for their sin, and with promises, entreaties and tears, they begged to have this privilege restored to them; but he was firm in his refusal. A few evenings afterward, while walking in the garden, he heard youthful voices among the shrubbery; and drawing near unperceived; he found that the boys had formed themselves into little companies of seven or eight each, and met morning and evening in different retired spots in the garden, to sing, read the Bible and pray among themselves; to ask God to forgive them the sins they had committed, and to give them strength to resist temptation in future. With such evidence of repentance he soon restored

such evidence of repentance he soon restored to them the privilege of attending morning and evening prayers with his family. One morn-ing soon after, on entering his study, he found ng soon after, on entering his study, it all adorned with wreaths of the mo

ing soon after, on entering his study, he found it all adorned with wreaths of the most beautiful flowers, which the boys had arranged there at early day-break, in testimony of their joy and gratitude for his kindness. Thus rapidly had these poor creatures advanced in moral feeling, religious sensibility, and good taste.

In the spring Mr. Wichern gives to each boy a patch of ground in the garden, which he is to call his own, and cultivate as he pleases. One of the boys began to creet a little hut of sticks and earth upon his plot, in which he might rest during the heat of the day, and to which he might retire when he wished to be alone. When it was all finished, it occurred to him to dedicate it to its use by religious certo him to dedicate it to its use by religious cer-emonies. Accordingly, he collected the boys together. The hut was adorned with wreaths of flowers, a little table was placed in the cen-tre on which lay the open Bible, ornamented in the same manner. He then read with great seriousness the 14th, 15th and 24th verses of

"The Lord is my strength and my song, and "The Lora is my strength and my song, and is become my salvation."

"The voice of rejoicing and salvation is heard in the tabernacles of the righteous."

"This is the day which the Lord hath made. We will rejoice and be glad in it."

After this, the exercises were concluded by singing and prayer. Another boy afterwards built him a hut, which was to be dedicated in a similar way; but when the boys came to-gether, they saw in it a piece of timber which belonged to the establishment, and ascertaining that it had been taken without permission, the at once demolished the whole edifice, and re stored the timber to its place. At the time o harvest, when they first entered the field to gather the potatoes, before commencing the work, they formed into a circle, and much to the surprise of the Superintendent, broke out together into the harvest hymn:

"Now let us all thank God." After singing this, they fell to work with great

heerfulness and vigor.
I mention these instances, from numerou others which might be produced, to show how much may be done in reclaiming the most hopeless youthful offenders by a judicious appolication of the right means of moral influence. How short-sighted and destructive, then, is the policy which would exclude such influence from our public institutions! The same effects have been produced by houses of reformation likewice, the institution of Mr. Wells, in Musseyhearter institution of Mr.

Now, laying aside all considerations of benevolence and of religious obligation, is it not for the highest good of the State, that these minds should be withdrawn from vice and trained up to be enlightened and useful citizens, contributing a large share to the public wealth, virtue and happiness; rather than that they should come forward in life miserable criminals, of no use to themselves or the public, depredating on the property and violating the rights of the industrious citizens, increasing the public burdens by their crimes, endanger ing the well being of society, and undermining our liberties? They can be either the one or the other, according as we choose to educate them ourselves in the right way, or leave then them ourselves in the right way, or leave them to be educated by the thieves and drunkards in our streets, or the convicts in our prisons. The efforts made by some foreign nations to educate this part of their population, is a good lesson for us. All the schools and houses of reformation in Prussia, do not cost the government as much as old England is obliged to expend in prisons and constables for the regu-lation of that part of her population, for which the government provides no schools but the hulks and the jails; and I leave it to any one

to say which arrangement produces the great est amount of public happiness. When I was in Berlin, I went into the pub lic prison, and visited every part of the estab-lishment. At last I was introduced to a very large hall which was full of children, with their books and teachers, and having all the What," said I, "is it possible that all these "What," said t, "is it possible that all these children are imprisoned here for crime?"
"Oh no," said my conductor, smiling at my simplicity, "but if a parent is imprisoned for crime, and on that account his children are left destitute of the means of education, and liable to grow up in ignorance and crime, the ent has them taken here, and maingovernment has them taken here, and maintained and educated for useful employment." The thought brought tears to my eyes. This was a new idea to me. I know not that it has ever been suggested in the United States; but surely it is the duty of government, as well as its highest interest, when a man is paying the people, of his crime in a public prize to see governn penalty of his crime in a public prison, to see that his unoffending children are not left to suffer, and to inherit their father's vices. Sure-ly it would be better for the child, and cheaper, as well as better, for the State. Let it not be supposed that a man would go to prison for the sake of having his children taken care of, for they who go to prison usually have little regard for their children; and if they had, dis-

cipline like that of the Berlin prison would soon sicken them of such a bargain.

Where education is estimated according to its real value, people are willing to expend money for the support of schools; and if necessary, to deny themselves some physical advantages for the sake of giving their children the blessings of moral and intellectual culture. In the government of Baden, four per cent. of all the public expense is for education—they cipline like that of the Berlin prison would public expense is for education—they school with an average of two or three have a school with an average of two or three well qualified teachers to every three miles of territory, and every one hundred children; and that too, when the people are so poor that they can seldom afford any other food than dry barley bread, and a farmer considers it a luxury to be able to allow his family the use of butter milk three or four times a year. In Prussia, palaces and convents are every where turned into houses of education; and accommodation originally provided for princes and bishops are not considered too good for the schoolmaster and his pupils. But, though occupying palaces, they have no opportunity to be idle or luxurious. Hard labor and frugal living are texprises. Hard labor and trugativing are every where the indispensable conditions to a teacher's life, and I must say that I have no particular wish that it should be otherwise; for it is only those who are willing to work hard and live frugally, that ever do much good in such a world as this.

\$2,000 FROM HARTFORD AND NEW The "first fruits" of \$40,000 for the foreign

Christian press, gathered as below, give cheering promise that, by the blessing of God, the whole may be secured. " New-Haven, January 24, 1938.

" To the Committee of the American Tract Soci

"for prayer and supplication" for this object. Those meetings are still remembered by survivors who attended them, as seasons of unworted tenderness of heart, freedom of communication, and wrestling with God. Early in the spring of 1802, indications of a gracious answer to their prayers, began to appear. A member of the senior class, who had long been attentive to the gospel, was now so established in hope, that he was propounded to the church, and on the first Sabbath in March, was received. About this time, another member of the same class was so impressed with his everlasting concerns, and so smitten with convictions.

"New-Haven, January 24, 1838.
"New-Haven, January 24, 1838.
"Respected and Dear Brethren,—The friends of the Redeemer, in Hartford and New-Haven still feel a deep and growing interest in the Tract cause. I think I have never witnessed such cheerful and ready co-operation. In Hartford the subject was presented in two churches on the Sabbath, and a public meeting was held in the Centre Church in the evening, at which Rev. T. H. Gallaudet presided, and Rev. Dr. Hawes opened the meeting with prayer.

"The Annual Report of the Connecticut Branch was read by Rev. Mr. Andrews, of West Hartford. A sketch of the present claim is on the Parent Society from different portions of the earth was then presented, and the meeting was addressed by Rev. Messrs. Sprague, of Hartford; and Southgate of Wethersfield. A subscription was taken, amounting to \$700, which was afterwards increased to \$1,360, including \$320 from the Ladies.

"At New-Haven the subject was presented in three churches on the Sabbath. A meeting of Ladies was held on Monday, at 3 P. M. and of the Students at 6 P. M. The total collections, including \$110 from the Faculty and Students of Yale College, and \$160 from the Ladies, were \$547. The efforts of the Students and Ladies are still in progress, and pledges are given for \$120 more, which equals \$667; making in all, in the two cities, more than \$2,000; of which I herewith enclose \$1,555. The remainder will be soon remitted.

"My visit has been rendered peculiarly

The remainder will be soon remitted. "My visit has been rendered peculiarly asant, not only by the amount contributed, t by the cheerfulness with which it has been but by the cheerfulness with which it has been done. When looking at the unmense fields before the Society, in China, Siam, Burnah, Northern India, Madras, Ceylon, the Mahrata country, at the Sandwich Islands, in Syria, Persia, Greece, Russia, Sweden, Denmark, Poland, Germany, France, Spain, and the preparation now made to communicate the Gospel to millions in these countries by means of the press, the people seemed eager to have some part in this work. Many said, 'Though I can give but little, I should be sorry to be

plentitude and power of his grace. Some, who not knowing that there were any to sympathize with them, had concealed their convictions, were now encouraged to speak out, and others, anxious to share in the blessing, joined them; so that in the ten remaining days of the college term, not less than fifty were numbered as serious inquirers, and several, daily and almost hourly were found aumorously submiring them. passed by.'
"Would Christians every where imitate the example of these two cities—and I believe they would if they saw the claims as they exist—the

would if they saw the claims as they exist—the \$40,000 proposed by the American Tract Society for foreign distribution would soon be raised. No one, who looks at the openings abroad, thinks the sum too large.

"While our American Foreign missionary institutions expend \$400,000 annually, one tenth of that sum is plainly not too much to be employed by their missionaries in Tract and volume distribution; and as this Society extends its aid not only to the missions of these Boards; but also to Russia and other countries embrapism affiount snouth foodstless be increased rather than diminished. ather than diminished.

the city, the reigning impression was, "Surely, God is in this place." The salvation of the soul was the great subject of thought, of con-"One-luentieth of the sum is already given by these two cities. Will not the friends of Zion throughout the land complete the amount? If four hundred churches, or individuals, will give \$100 each; or if one thousand will give \$40 each, the whole will be secured. tions of many were pungent and overwhelming; and the "peace in believing" which succeded, was not less strongly marked. Yet amidst these overpowering impressions, there was no one, except a single individual, who, having resisted former convictions, yielded for a short

May He, from whom alone cometh wisdom success, guide and bless our humble endeny-"O. EASTMAN, Vis. Sec. Am. Tr. Soc."

Religious.

CONCERT OF PRAYER FOR COLLEGES.

Extracts from the " Narrative of Revivals of Religion in Yale College, from its commencement to the present time." [Continued.]

The year 1783 was marked by another revival of religion, which was a source of peculiar gratitude and joy to the friends of the institution. For a long period the college had been in a very unsettled state. During the revolutionary war, it was repeatedly broken up, so that for seven years there was no public celebration of Commencement. On the return of peace, the number of students was greatly increased, and president Stiles, who acted for a time as professor of divinity, after the death of Dr. Daggett, devoted himself assiduously to time as professor of divinity, after the death of Dr. Daggett, devoted himself assiduously to doing for this venerated seat of learning; may be engaged simultaneously the prayers and thankslabors were attended in some cases with the givings of the churches in its behalf; and many of them came directly under the guidance and of them came directly under the guidance and happies tresults, and undoubtedly prepared the way for the revival which soon followed.

"Praised be God," he says in his diary for the counsel of deeply affected parents, ministers or other Christian acquaintances. By epistolary communications and personal visits to each year 1781, "I have reason to hope the blessed Spirit hath wrought effectually on the hearts of sundry, who have, I think, been brought home to God, and experienced what flesh and blood other, also, as had been agreed on at their separation, special means were employed to sustain the feelings which had been excited, and to conduct them to a happy result; and it was so cannot impart to the human mind." In June, 1782, he was relieved from these labors, by the accession of Dr. Wales to the office of profesordered by God, that when they again assembled, the revival immediately resumed its for-mer interest, and proceeded with uninterruptaccession of Dr. Wales to the office of profes-sor of divinity. Those who were members of ed success. In a summary account of it, pre-pared undoubtedly by Dr. Dwight, and pub-lished in the Connecticut Evangelical Maga-zine for July of that year, it is said: "On their return after vacation, the same character still predominated, and hitherto not an individsor of divinity. Those who were members of college at that time, speak of the preaching of D_L. Wales, as distinguished for clearness, force, and pungency of application. A revival of religion commenced under his labors, in the early part of 1783. The Rev. Dr. Holmes of Cambridge, who was then a member of the senior class, spoke of it to a friend, when visiting New Hayen in 1892, as the same in kind. still predominated, and hitherto not an individual has appeared to lose the interest, which he had professed to feel in religion. The only change which has been perceived, has been that in which good men will rejoice. The determination to leave all and follow Christ, ing New Haven in 1802, as the same in kind, though by no means of equal extent, with the remarkable work of grace then going on in col-lege. In reference to the fruits of this revival, he says in his Life of President Sides, "In the that in which good men will reported. In a termination to leave all and follow Christ, has, it is believed, become stronger and more settled. The number, also, has been considerably enlarged—upwards of eighty appear now to be deeply interested in their salvation." This account was dated 15th of June. After this the work still advanced, and continued till the class of the term, though in the latter. course of this summer (that of 1783) considerable additions were made to the college church. It had never been so large since its foundation, ued till the close of the term, though in the latter part of it there were few apparent conversions. In the month of July, twenty-three were admit-ted to the college church, and on the first day of August thirty-two more, making, with eight mentioned above, sixty-three, besides those who were united to other churches; the number of whom is not exactly known. It was generally understood, however, at the time, that out of two hundred and thirty students within one month, (three were added soon after) was justly viewed as a very interesting and joyful event. The writer, at least, must charge himself with impiety, should be forget an event of which he was an eye-witness, and which he is certain, caused many thanksgivings to God. In a late interview with a worthy minister, who, at the time here referred to, was a student at college, and who knows the subsequent history of his fellow-students who then joined the college church; on a particular inquiry of him concerning their characters, it appeared that, without any known exception, they have steadily adhered to their early profession. "By their fruits," said the Saviour," we shall know them." Will any, after all. then in college, about one third, in the course of this revival, were hopefully converted to God. A few of these afterwards disappointed the hopes that were entertained concerning them; one by embracing and preaching another gospel; others by merging their profession in visible worldliness; and some by gross vices, particularly intemperance, for which their hubparticularly intemperance, for which their noises previous to their apparent conversion had unhappily prepared them; but with these exceptions, they have maintained to this day reputable Christian profession, or have honored it in their death. Not far from thirty-five became preachers of the gospel, the greater part of whom remain to this day pastors of churches, or in other stations testifying the fession. "By their fruits." said the Saviour,"
"ye shall know them." Will any, after all,
call this enthusiasm? Would to God there
were more of it in the world! This is an were more of it in the world? Into is an event, which to use the language of the excellent Dr. Doddridge in a similar case, "I behold with equal wonder and delight; and which, if a nation should join in deriding it, I would adore as the finger of God." gospel of the grace of God; and others in various offices of private and public life, have

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contributed perhaps no less extensively and usefully to its spread and influence in the world. Among these it is sufficient to mention the name of the lamented Evarts, the amount of In the spring of 1802, commenced that memorable dispensation of divine grace, which will ever be recollected with thankfulness and praise in this college. The account which follows of its origin and progress, is in the words of the Rev. Dr. Porter of Farmington, who was then a member of the junior class. After speaking of those who were, like himself, professors of religion, at the commencement of the collegiate year in 1801-2, he thus proceeds: "The grace which some of them had witnessed, and of which they all were informed, in churches abroad, they longed to see in the college. That God would pour out his Spirit upon it, was an object of their distinct and earnest desire, and their fervent and united prayers. For many months they were accustomed to meet weekly "in an upper room," and "with one accord," name of the lamented Evarts, the amount of whose service in the cause of missions, as Secretary of the American Board of Commissioners for Foreign Missions, can never be fully known except in the disclosures of the last day. A tone was given to the piety of the college church by the continued influences of divine grace, which to this day it has not lost; and the prayers of the churches were encouraged for the effusion of the Spirit upon our colleges generally, which have been signally answered.

"The regular exercises of college, it is believed, were at no time during the revival suspended on account of it, nor was preaching more frequent than it had before been; except that, in two or three instances, clergymen from abroad being present, preached at evening prayers.

that, in two or three instances, clergymen from abroad being present, preached at evening prayers. President Dwight, as usual, continued his series of discourses on systematic theology on the morning of the Sabbath, and in the afternoon addressed his charge on some subject of a more directly experimental and practical character. Besides the regular public means of grace, there were the private counsels of the president and the other pious members of the faculty; frequent meetings for conference and prayer by the students; and the free personal, affectionate conversation of free personal, affectionate conversation of those who had before learned of Christ."

YE ARE THE LIGHT OF THE WORLD. Look at the full orbed moon, and behold in her a beautiful emblem of the Christian who her a beautiful emblem of the Christian who walks in the light of God's countenance. Re-ceiving her light from the sun, she pours forth a flood of softened radiance upon those who would otherwise be shrouded in darkness; and while she illumines, reminds the world of the great unseen Source of light. Thus shines with a bright and brightening Justre the Christian, upon whom the Sun of righteousness sheds his cheering rays. In all his words and actions there is reflected forth a light, which renders him peculiar—a light which shines from eternity. On his very countenance the beholder sees evidences of communion with heaven's nin pecunar—a light which shines from eter-nity. On his very countenance the beholder sees evidences of communion with heaven's King. His face may not be lit up with that di-vine splendor which made the children of Isra-el afraid to look at Moses, but it is radiant with peace and joy. Could he spend weeks in un-interrupted converse with the Eternal as did Moses his counterface. Moses, his countenance would exhibit brighter indications of being changed into the divine image, from glory to glory. Still, there is enough about him to show most convincingly that he is of the light. His birthright is heavenly, his vocation is a high vocation, his inheritance is an everlasting inheritance, his eye rests upon an unfalling crown, and he would heritance is an everlasting inheritance, his eye rests upon an unfading crown; and he would not for worlds degrade himself and dishonor him who has called him, by checking his aspirings and giving his affections to earthly things. He has to do with objects which perish with their using, but his heart is not on them. He mingles in society, and reciprocates every expression of kindly feeling; still, there is that about him which renders him peculiar; it is a meek loftiness, a something which noints that about him which renders him peculiar; it is a meek loftiness, a something which to intractory. Let is saminar with many subjects, but there are some on which he expatiates with peculiar pleasure. At their very mention his eye kindles, and his countenance beams with eloquence. Speaking on these subjects is nothing but the outgushing of a full heart. Is redemption the theme? Rapt by its contemplation, he forgets that he is in the body, and his vision seems to pierce the veil and to rest on uncreated glory. The hosaums of seraphim are wafted to his ear, and his heart is full of responding melody. The strain, Unto Him that loved us, and washed us from our sins in his own blood, in his view has a glory and sweet-

The Christian of little faith gains new cour-The Christian of little faith gains new courage by hearing him converse; and even the worldling, whose heart beats not with the same high hopes and sweet anticipations, regards himself with less complacency and places a juster estimate upon an earthly trensure. Thus does the devoted Christian let his light shine to illuming the paths of these agreements. to illumine the paths of those around him, and to disclose their danger. Whenever they look at him, they read something of heaven; they feel that they are gazing upon one whose home is in heaven; and in this way are they impressed with a sense of their own foolishness in neglecting the only true good. By his actions and words are they reminded of God, and their obligations to him. Though they do not like to retain him in their thoughts, they cannot help thinking of the Eternal One when they see him thus brightly mirrored forth. These lessons are not all lost, for some helpdding the essons are not all lost, for some behole good works of the Christian are induced to me like him, and thus they glorify his Father in beaven.

own blood, in his view has a glory and sweet-ness worthy the harp of eternity, and he de-sires the language of eternity, that he may give utterance to mingled emotions of wonder and

It is the duty of every Christian thus to let his light shine; for Christenjoins it. Of every true Christian it is expected; for Christ acknowledges only those as his friends, who do whatsoever he commands them. The glory of whatsoever ne commands them. The grary of God requires that every Christian let his light shine; for when men see Christians abounding in good works, they glorify their Father in heaven. The salvation of souls demands that Christians let their light shine; for if they do not, the brightest light that comes from eterni-ty is not seen, and sinful mortals pass on to perdition, in ignorance of their danger. nothing so well calculated to arrest their attention and turn it to eternal things as his life, who most nearly resembles the Saviour. It they are ever to see the light of the Sun of Righteousness, it will probably be by first gazing upon it, as reflected by those who are the light of the world.

See how motives throng upon us for obeying the injunction of our Saviour; and as we me the injunction of our Saviour; and as we need-tate upon them, each expands so as not to be estimated by our finite powers. They are vast, because they have to do with God and his glo-ry; with undying souls and their everlasting destiny. If we feel not their influence, we ry; with undying some and their influence, we destiny. If we feel not their influence, we should be alarmed, for this insensibility is a strong evidence of not being able to reflect the bright beams of the Sun of Rightcousness, and consequently, of not being the light of the world. Those who do not shine in this life cannot expect to shine in the life to come. The stars of that sky are those, who by their bright shining in this world, have turned many to rightcousness.

Bangor, Dec. 9.

REMARKABLE CONVERSION

A young man who had been graduated at one of our first colleges, and was colebrated for his literary attainments, particularly his knowledge of mathematics, settled in a village where a faithful minister of the gospel was stationed. It was not long before the clergy-man met with him in one of his evening walks, and after some conversation, as they were about to part, addressed him as follows: I have heard you colleged the conversation of the colleged to the heard you celebrated for your mathematical

man. The clergyman answered with a solemn tone of voice; "What shall it profit a man if he gain the whole world and lose his own to shake off the impression fastened on him, but in vain. In the giddy round of pleasure, is his history in his princes. but in vain. In the giddy round of pleasure, in his business, and in his studies, the question still forcibly returned to him. What shall a man profit if he gain the whole world and lose his own soul? It finally resulted in his conversion, and he is now an able advocate and a preacher of that gospel which he once rejected.

Intelligence.

REVIVALS.

ROCHESTER, VT.—The Rev. C. D. Noble writes to the editor of the Vermont Chronicle dated Rochester, Vt. Jan. 8th, 1838.

dated Rochester, Vt. Jan. 8th, 1838.

The friends of Zion will rejoice to know that we are again favored with a bleased refreshing from the presence of the Lord. Early in the fall there were special indications of the Spirit among the people. Christians began to awaken from their apathy and rally for an onset upon the kingdom of darkness. Distinctions of names seemed to be forgotten and tinctions of names seemed to be forgotten, and we beheld them, though differing points, laboring together for the salvation of sinners. And the result has been as we expected. The foundations of sin have been broken up—the powers of Hell have yielded to the righteous claims of Heaven!

We speak with diffidence, so soon, of these We speak with diffidence, so soon, of these results. But we have reason to believe that about one hundred and fifty have already devoted themselves to the service of their Redeemer. And I know not that the interest is as yet disminished. The subjects of the work are, as usual, mostly among the youth. God has signally placed the seal of his approbation was the interesting of the Saphath School and has signally placed the seal of his approbation apon the instructions of the Sabbath School and Bible Class. And yet, it has been confined to esterday, thirty-six of all ages, from no age. Yesterday, thirty-six of an ages, from the child of ten to the veteran of seventy years, sat down with us, for the first time, to com-memorate the sufferings and death of the Son of God. Fifteen family altars have been erected since the commencement of the revival.

from which the incense of prayer daily ascends o heaven. Our meetings have been crowded nd solemn. In them, we have had over-chelming conviction of the Spirit's power. There has been nothing like animal excite ment; but an evident yielding to the claims of truth and principle, by a fixed determination to obey Him who has a right to command. As to means, we have had what may be termed two protracted meetings—one in the Methodist Chapel, and the other in my own; both evi-dently owned and blessed by the Great Head of the Church. Neighborhood meetings, every vening, sustained principally by working mem-ers of the church, have been conspicuously wned as the honored instruments. Our conowned as the honored instruments. fidence in the use of all these means, if sustained by the prayers and unwearied, self-deny ing exertions of Christians, is greatly increased. If they fail, the responsibility of a failure must, in ordinary cases rest upon them.

HAT CREEK CHURCH, CHARLOTTE Co. VA. -We never recollect to have witnessed such a work of grace as has been for some time going on at Hat Creek, and in the surrounding neighborhood. It commenced in the latter part of September, or first of October, at Union Hill, a branch of the Hat Creek congregation, which place about 40 persons have profes to know the Lord in the pardon of thei sins. The ministers present on this occasion were the Rev. Samuel Armistead, Pastor of the Hat Creek congregation, and Rev. Mr. Davidson, a Baptist minister, whose labors were revived and edified, and the cry of 'what shall I do to be saved,' was heard from many. Rev. S. Armistead, left a few days before

the meeting closed, to attend to his appointment at Hat Creek, at which place, he had the pleasure, and the blessed privilege of witnessing the conversion of about forty more. It was pleasant to be there. The meeting was continued 12 or 15 days. An interesting state of things still exists, with the brethern here. continued 12 or 15 days. An interesting state of things still exists with the brethren here. [Southern Rel. Tel.

MICHIGAN.—It is certainly matter of rejoicing, that we are able, at the very threshold of the new year, to speak of revivals in our churches. We hear that interesting revivals are in progress at Flint River, Genessee, Co., at Pontiae, Oakland Co., and at Gull Prairie, Kalamazoo Co. At Pontiae, the revival commenced, we are informed, in a protracted meeting originated by the Baptists, but soon extended to the Presbyterian and Methodist extended to the Presbyterian and Methodist denominations, all being now harmoniously engaged in the work. In respect to the revival at Gull Prairie, a correspondent writes, "An interesting protracted meeting is now in progress on Gull Prairie—some conversons—a truly refreshing season." The church at Gull Prairie has long been destitute of a minister. Quite recently, however, the Rev. Calvin Clark, late of Marshall, has received and accented an invitation from that above the late. cepted an invitation from that church to be-come their minister, and has removed to his new field of labor. The Lord seems to have gone with him, "confirming the word with signs following."—Mich. Obs.

REVIVAL IN MONMOUTH, ME. The Rev. William Day, Paster of the Haptist church he Ionmonth, Me. under date of Jan, 8, writes to the Edite f the Eastern Baptist as follows:—

BRO. BROWN :- While writing, I would inform you that yesterday was a day of deep inter-est to the first Baptist church in this town. I had the privilege of baptizing eight disciples on which number makes thirty-six since the revival commenced here. After retiring from the water we returned to the meeting-house, where we celebrated the holy ordinance of the supper. Thirty five of these young disciples of the Redeemer for the first time commemorated the dying love of that Saviour whom they had found so precious to their soils. There was one cireurnstance which made the communion seas at this time peculiarly interesting. One of the deacons had the happiness of beholding on this occasion his whole family seated ground the table of the Lord with the state of the lord with the l of the Lord, which consisted of his wife and the of the Lord, which consisted of his wife and five children, three of them having experienced religion during the late revival. May they all he seated around their Father's table in heaven. The other deacon has had three children converted and added to the church since the revival commenced.—The good work dear brother, is still onward. Next Lord's day, I expect to have another hantizing senson. Several have been another baptizing season. Several have been received by the church at East Monmouth, where I labor half the time, who are waiting to follo their Saviour in the holy ordinance of baptism.

REVIVAL IN CUMMINGTON, MASS.

Extract of a letter from a friend in Cummington, to the Editor of the Christian Watchman, dated

The Methodists had already held a protracted meeting in the West part of the town, which resulted in several conversions. The Baptists and Congregationalists united in a series of evening meetings in the Baptist Meeting-house in the East part, which have resulted gloriously, though they yet continue with equal interest. We have had no exciting preaching; no extra means; but the Lord has blessed feeble instruments. The work has been powerful among the heads of families. In about twenty-five families, the husband or wife or both have found peace in beliaving in Christ. The work is general—all persons seem to be affected. The academy, which is under my direction has

shared abundantly in the work. About one third of the school have indulged new hopes: others are of the school have indulged nere hopes; others are much revived. And what is remarkable, it seems as though the Lord had worked almost without means. Our pastor, Rev. E. Sandys, has latored faithfully and has been greatly blessed. We yet believe and pray that the Lord will do greater things for us; for we have no reason to distrust Him.

WORCESTER CONVENTION.

We have received a pamphlet containing the details of the ceedings of the Convention of Min onty, on the subject of Slavery. We do not notice any ng of importance in the minutes of the proceedings, which have not already given in substance. We give the dec-

DECLARATION OF SENTIMENTS.

We, the undersigned, Ministers of Jesus Christ in the County of Worcester and State of Massachusetts lic and solemn manner, declare our sentiments on the subject of American Slavery.

As MEN, we cannot be indifferent to huma

nan woes, wherever they exist; and would prompt us, to the utmost limi of our power, to administer relief for the one, and seek redress for the other. As Christians, we cannot conceal the deep grief of our hearts, that any portion of the human family,—our brethren by the common blood of nature and of redemption, especially when dwelling by our side, and surrounded by the institutions of a reliable when he well and the common of the c common blood of nature and of redemption, especially when dwelling by our side, and surrounded by the institutions of a religion which knows no respect of persons,—should be systematically shut out, us by a wall of adamant, from its elevating and ennobling in-fluences, and bound down to a state of intellectual, moral, and spiritual degradation. As MINISTERS of HIM who was "sent to bind up the broken-heaited, to preach deliverance to the captives, and to set at liberty them that are bound," a acting under a com-mission which contemplates the instruction of "every crenture," we cannot forbear, on all proper occasions, ndividually or collectively to proclain and inculcate those principles of our religion, which are designed to dest v every form of sin, and sweep

are designed to destroy every form of sin, and sweep nway every vestige of oppression.

We declare, at this time, our sentiments on the subject of Slavery—not to denounce any class of our countrymen, as sinners above all men in the sight of H1M who searcheth the heart; but that we may, by expressing our solemn convictions, and at the same time exhibiting the ground of immutable truth and justice, on which, as we conceive, they are based, arrest attention, swelps interest, arouse the public rrest attention, awaken interest, arouse onscience at the North and the South; and the shall result in the total removal of this evil from ou land. We do it, as a duty which we owe to our selves, to our posterity, to our churches, to the Christian name, to all both bond and free in our land, and to the Master whom we serve. We do it because we are expressly required to " remember them that are in bonds as bound with them;" because we would "do good unto all men as we have opportuni-ty;" because we love our country, and would save it from the operation of those causes which are visibly working its ruin; and because we would avert from the nation the judgments of an avenging God.

Regarding Slavery as an institution having moral and religious relations of the deepest importance, we claim the liberty, as we feel the obligation, to declare ur sentiments concerning it, with the utmost freedon and boldness, yet with Christian courtesy and love In forming our judgment of its character, we might refer to that law written on the heart by the finger of God, which asserts, in every man's consciousness that he has a right to himself, to the use of his own powers, and to the products of his own labor, which cannot be rightfully annulled. This we hold to be a principle evident in the light of reason; and the vioof it, to be a palpable moral wrong. But we would rather refer to the Oracles of Inspired Truth We would abide by the Law and the testimony of God, and submit to stand or fall by their decision. We find, on the Sacred Records, no approbation, express or implied, in precept or example, of a system which, inneation of American Stavery. And when we behold, flaming on the very portals of both the Old and the New Dispensation, the Law, "thou shalt love thy neighbor as thyself," and hear from the lips of the Author and Finisher of our faith, the precept,— "All things whatsoever ye would that men should do unto you, do ye even so to them;" we cannot look ivery, and we dare not speak of it, but as ar ential, a complex, and a multi

complex, and a multiform transgression of principles and precepts of religion. e in the belief that there are, among slaveolders, those who conscientiously desire the rerelation to them, we would speak with the utmost tenderness. We would even hope that their action may be united with ours, for the accomplishment of irable an end.

We doubt not that many, among our enslaved ountrymen, are treated as falow, with humanity and kindness. We speak not of individual cases either of kindness or of cruelty;—but of the system: and we affirm that, even in its mildest form, it is a system necessarily involving evils, the endurance of which we should regard as the greatest have only, in imagination, to ume the condition of the slave, to be subjected to the same bondage, with its inevitable ignorance and debasement, held perhaps to-day as the property of a humane master, but liable to fall to-morrow into the hands we know not of whom, and to be driven we know not whither,—our own will blotted out of being, and the indestructible affections of the heart rent and agonized by the sundering of the dearest family ties,—we have only, for one moment, to place ourselves, our wives, and our children, in circumstances like these, to see in what daring tem stands to the second great command of the LAW, and to feel with what force the Golden Rule of Christ constrains us to exert what moral influence we may

its speedy and total removal. We are perfectly aware that it is often said, and undoubtedly with truth, that the slaves are content in their present situation. But this, so far from con-stituting a valid apology for Slavery, only shows how stituting a valid apology for Slavery, only shows now deep is the degradation to which it reduces its subjects. A human being, an immortal soul, made a little lower than the angels, content in a situation in which he necessarily takes rank with articles of merhandized and the human securion. ndize!-nay, with the brute creation! !-couten for himself and his posterity!!!-satisfied with ignorance, and with a deprivation of the dearest rights and highest privileges which belong to humanity!!!! If this be not a monstrous absorbity, it can only be and highest privileges which belong to humanity!!!! If this be not a monstrous absurdity, it can only be regarded as the very climax of this oppressive and debasing system, demonstrating to what an extent its influences may go, in crushing the powers and quenching the aspirations of a mind, formed for glory and honor and immortality. In this fact alone, we have evidence irresistible that Slavery ought to be abandoned, as utterly irreconcilable with that religion, which prompts to our own intellectual and moral cultivation, and to the most liberal exertions to promote the improvement of our fellow men.

If any thing more were necessary to deepen our convictions of the cormity of this evil, we have it in

avictions of the enormity of this evil, we have the declarations of impartial slaveholders themselves. It is the testimony of Jefferson, that "the whole com-It is the testimony of Jefferson, that "the whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it; for man is an imitative animal.

The parent storus, the child looks on, catches the lingaments of wath parts on the street.

The parent stores, the child looks on, catches the lineatments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to the worst of passions; and thus nursed, educated to the Editor of the Christian Watchman, dated Jan. 23, 1838.

"The Lord has appeared for his churches and people in this place in a remarkable manner. A few weeks since some Christians had strong faith that the Lord was about to pour out his Spirit. The Methodists had already held a protracted meeting in the West part of the town, which resulted in several conversions. The Baptists and Congregationalists united in a series of evening meetings in the Baptist Meeting-house in the East part, which have resulted gloriously, though they yet continue with equal interest. We have had no exciting preaching; no extra means; but the Lord has blessed feeble instruments. The work has been gowerful among the heads of families. In about swenty-five families, the husband or wife or both have found peace in belistings in Christ The sleep forever."

* Comp. Isa. 61: 1, with Luke 4: 18. † True to some extent, though by Pub. Com.

And if Slavery, on the one hand, encourages idle-ness, fosters the growth of the worst of passions, and furnishes temptation to the grossest immorality, we have testimony equally unexceptionable, that its ef-fect, on the other, is to entail on was multitudes a degree of religious degradation and hopelessness as deplorable as that of the Heathen. "Who would credit it," say the Committe of the Synod of South Carolina and Georgia appointed Dec. 5, 1835,—"Who would credit it, that in these years of revival and benevolent effort, in this Christian Republic, there are OVER TWO MILLIONS OF HUMAN BEINGS IN THE CONDITION OF HEATHEN, and, in sor respects, in a worse condition. From long conti ned and close observation, we believe that the moral and close observation, we believe that their moral and religious condition is such, that they may justly be considered, The Heathen of this CHRISTIAN COUNTRY, and will bear compariso with Heathen in any country in the world. The Negroes are destitute of the Gospel, and ever will is Negroes are destitute of the Gospel, and ever will be under the present state of things. In the wast field extending from one entire State beyond (north of) the Potomac, to the Sabine River, and from the Atlantic to the Ohio, there are, to the best of our knowledge, not twelve men, exclusively devoted to the religious instruction of the Negroes. In the present state of feeling in the South, a ministry of their own color could neither be obtained nor tolerated.

But do not the Negroes have access to the Gos-"But do not the Negroes have access to the Gospel through the stated ministry of the Whites? We answer, No: the Negroes have no regular and efficient ministry;—as a matter of course, no churches; neither is there sufficient room in white churches for their accommodation. We know of but FIVE Churches in the Slaveholding States, built expressly for their use; these are all in the State of Georgia. We way now inquire, if they enjoy the privileges of stry of the Wkites? pel in their own houses and on our plants Again, we return a negative answer. The they have no family altars; and, when in afflicti or death, they have NO MINISTER to address them the consolations of the Gospel, nor to bury the we listen to such testimony as this, and reflect on the appalling facts it discloses, we cannot refrain, as Ministers of Jesus Christ, from uniting in one loud and earnest note of remonstrance.

We, therefore, solemnly affirm our conviction, that can exist, the reducing of a rational being to condition of a thing, an article of merchandize, a ma-chine of labor, to be bought, sold, held, and used at the will and for the benefit of another, is comparable to alike to the plainest dictates of reason, and the invio-lable principles of righteousness; forbidden by that nd, which is the key-stone of all social morality; at war with the entire genius of the Christian religion; and condemned as a high-handed offen against both God and man, by the united voice nature and revelation. We hold it, as here defined, to be not only a six in itself, but also the occasion, partner and the parent of almost every species of that can be named. We fully believe, that in it legitimate, though we will not say universal opera n, it acts as the patron of arrogance, the nurse cruelty, an incitement to the worst of passions, and a pander to wanton licentiousness; and that the excep-tions which exist are to be ascribed altogether to coun teracting causes. We also believe that, to uphold the system, the reading of the "Good tidings of great joy which should be to ALL PROPLE," is virally, and, in most instances, effectually denied one than two millions of immortal beings, by th latutes existing in the Slaveholding States generally which forbid the instruction of the Slaves in the ele-mentary principles of education; thus harmonizing with that spirit of Popery, which takes away from the people the key of knowledge. And we believe, that the system, consigning this entire class of our fellow creatures, to the servitude of power, the debasement of ignorance, and, to a frightful extent, the pollution of lust, crushes in them the noblest attributes of hunanity, and leaves them to sink down to all that wretched and disgusting in the lowest forms of wick-

Believing Slavery, therefore, to be both a Sax the for the market of Chim, and believe the M. And because we believe in the duty, we believe likewise in the safety of the measure; for under the government of God, "righteousness" has no tendeny to subvert, but only to "exalt a nation." In other words, we believe that the master ought, with out delay, to cease holding the slave as property, and levate him to the proper dignity of a man; to treat him, not as a creature of equited toil; but as a brother of the same gro ly, possessed of the same natural rights as hu to allow him the claims of justice; and stren ously endeavor to effect such a change in his civil relations, as shall secure and guard by law his rights a a rational and social being. Thus only can a ful compliance be yielded to the spirit of the Apostoli-injunction—"Masters, give unto your servants tha which is just and equa

We will only add, in conclusion, that we arrows not to ourselves the right of dictating to other me consciences; but simply seek to discharge those of gations which are urged upon us by our own. We wish to exert no other influence for the removal. Slavery, than that which shall emanate kindly argently from the truths we utter; and we believe no other need be exerted; for where the truth prevail that the weight of the Lardy and "where it there will be the spirit of the Lord; and "w aware that if Slavery is ever abolished, it will be "by the Masters themselves, and by no others. No other can effect it, nor is it desirable that they should, it they could. Emancipation, to be of any value to the Slave, must be the free, voluntary act of the Master. performed from a conviction of its propriety."
it is our earnest prayer, that the period may
remote, when he shall perceive the evils of th tem in all their magnitude; when he shall procla liberty to the captives, convert the sighs of the oppressed into songs of deliverance, and save a guilty land from the storm of divine retribution which is now spended over it.

David A. Grosvenor. George Allen. Samuel Henry. Francis Horton. Nelson B. Jones. Joseph Allen. Mason Balt. oratio Bardwell. James Kimball. N. Beach. David R. Lamson John Boardman. Sumner Lincoln. Richard Livesey. Caleb Brown.
Samuel G. Buckingham.
Michael Burdett. Samuel May. Winthrop Morse. John Nelson. W. S. Campbell. R. Carver. Joseph S. Clark. Josiah Clark. Levi Packard. William P. Paine. Charles H. Peabody. David Peabody. athan Davis. Elijah Demond. James Porter William Eaton. William H. Richards C. B. Elliott.
Brown Emerson.
Daniel H. Emerson William H. Sandford C. Shumway. Ethan Smith. Jonathan L. Estev Thomas Snell. James D. Farnsw George Fisher. John Fiske. Charles Forbush. Micah Stone eonard Tracy. George Trask. Thomas W. Tucker Joseph Gotfe George Waters. John Wilde. George Coodyear. Moses Winch. Richard Woodruff.

REMONSTRANCE OF THE MINORITY.

Worcester, January 16, 1838.

Asserting for every individual, the natural right and the Christian obligation of forming and expressing opinions on morals as applied to public affairs, and admitting purity of intention to those who constitute the majority of the body present, we, the underwritten, though we consider Slavery as a great moral evil, and devoutly pray that it may soon be removed from our country, yet would remonstrate against the combined action of the Clergy of the County upon questions connected with Slavery in WORCESTER, January 16, 1838. unty upon questions connected with Si

1st. Because it is the appropriate duty of the Chris tian Ministry to hold up the great principles of reli-gious truth to dispassionate consideration, to asser the doctrines on which great moral reforms depend and not to take the lead in political movemen

2d. Because the pastor, in advocating publicly either side of this disputed and highly exciting question, must give offence to a portion of his parishioners and theroby lesson his usefulness as a Christian Min-

3d. Because the organization of a party by the

Mills att well

Oct. Because the organization of a party by the Clergy for a political purpose has a direct tendency to subject the purity of divine truth to the base influence of party spirit.

4th. Because, by narrowing the warfare against moral evil to a special and organized warfare against an evil in a remote, but well defined section of our country, the Clergy excite one portion of the country in opposition to the other, and threaten to dissolve th

country, the Clergy excite one portion of the country in opposition to the other, and threaten to dissolve the Union in the conflict of geographical parties.

5th. Because the questions connected with Slavery are so intimately blended with questions of state rights, and the construction of the National Constitution, that the organized action of the Clergy upon Slavery will necessarily connect itself with our pointical elections, and judicial decisions, and will thus make the Clergy not the ambassadors of Christ and friends of peace, but the fomenters of social discord, and the abstrors of fatal divisions.

6th. Because the organization of the Clergy to act on a political subject is without a precedent in our Commonwealth, and may prove an introduction to the most pernicious display of worldly ambition and spiritual domination.

Isaac Allen.

Isaac Allen Aaron Bane Rodney A. Miller. M. G. Pratt. T. R. Sullivan. Samuel Clarke. Sewall S. Cutting. Eber Curpenter. David Holman.

Nathaniel Thayer. Jonathan E. Woodbridge. BOSTON RECORDER.

Friday, Feb. 9, 1838. MONTHLY CONCERT.

We present a few items of intelligence, as com cated by Rev. Dr. Anderson, at Bowdoin street Church, on Monday evening last.

GREEK Mission.-This mission has three sta ons, one at Athens, one at Argos, and one at the xtreme Southern point of the Peloponnesus, on a rough rocky promontory, among a people, called Maniotes or Spartans, who claim with some reason, to be the descendants of the ancient Spartans. The station among them has been formed under very auspiciou circumstances. In a letter dated Sept. 5, the two missionaries say that, dwelling in these mountain fastnesses, this people have maintained their primi tive character. They proudly boast that they never bowed to any foreign yoke. How much they owe this to the barrenness of their country, we know not; but it is the fact, that even the Turks were never able fully to subdue them. The Turks did not allow the Greeks the use of Bells; but they were never able to remove them from the churches of Ma-

They compounded with the Turks, by paving

small tribute. They have always maintained a hardy and independent character. Until the present gener ation there has always been a lamentable want of good feeling among them; indeed, it may be said still to be so, only there is less manifestation of it at the present time. This strife was kept up not only between different neighborhoods, but between neighbors; so that they were often provided with towers as means of defence. These towers were square buildings, two, three, or four stories high, and fre quently were joined to the houses. The missionaries ow reside in one of these ancient houses, and the tower is occupied as a school house. Dr. Andersos said he recollected having seen these towers scattered over the country, at some distance south of the site of the ancient city of Sparta. Dr. King had stated that it was the custom among this people, when they had received an injury, or when any of their friends had been murdered, to let their beards grow till they dent of Greece, on one occasion, he saw one of these nen with a long beard, and inquired what it meant. The man replied, "I am what you have made me. Before you came, every man avenged his own wrongs, but now in obedience to one of your laws, we have laid aside our arms. Some time since, my son was killed, and I have been waiting to see if you would avenge his death. "Well," said Capodistra, "this thing must be attended to, and the murderer brought easy matter, as more blood must be shed before he could be taken. However, Capedistra promised to attend to it; and the man said that he should wait forty days, and then if justice was not done, he should take it into his own hands. It is supposed that Capodistra forgot the matter, in the multitude of his business. However this may be, the man waited sixty days, and then went and butchered the man who and killed his son, with his wife, two daughters and a son, and then wrote a letter to Capodistra, that he had waited not only forty but sixty days, and not finding justice done, he had taken it himself, and with interest too. Messrs. Houtson and Leyburn, say the people now tell them freely what used to be their ices, and manifest their pleasure at the change. This same President Capodistra lost his life by means and they watched an opportunity, as he was coming out of church, and while one shot h m through the

taken and executed. The station is at Areopolis, situated on an elevated plain overhanging the sea. Dr. Anderson said he recollected to have seen this town as he sailed along the shore. It was distinguished by a green scot, on the elevated, barren plain, occasioned by groves of live trees.

NESTORIANS .- Dr. Anderson said he had requested Rev. Mr. Holliday, one of the last reinforcement of this mission, to write his impressions, as to whether the statements made by the missionaries were an exaggeration of the facts. He writes that these accounts are fully maintained, and he thinks they contain no exaggeration. Dr. Grant writes, (May 25, 1937.) before receiving the circular giving directions for the reduction of expenses, that the funds they then had for purposes of education, were far from being adequate to the wants of the people. He had be obliged to tell the inhabitants of six villages that he doing the Lord's work! could not aid them in supporting schools, any farther than to supply them with books. They had seen the benefits of the schools, and were anxious to realize year ago, these people thought they could not send their children unless we could give them two or three cents a day, to furnish them with provisions, which naries felt more like blaming than pitying few, from profound religious respect. them; but when they came to see little boys come to the school, clothed in the worst garb of beggars, they thought otherwise; and when, six months after, they saw forty children in each of their schools, notwithstanding the poverty of their parents, they could not but wish that those by whose instrumentality they had been enabled to do this, might participate in the joys they felt. Whether these schools can be suscircular, is a question of the deepest interest. I have the same objection be heard nearer home than of God. Ten have been baptized, and a number great fears-indeed, it appears almost certain, that Brooms? when that circular arrives, some of these schools must be abandoned. I wrote to the missionaries to tans, answer to an order of monks among Christians, resided; and still later his three daughters, one of explain the matter to the Nestorians as well as they

reial affairs, it is not probable that they can be ande to appreciate the state of things in this country. JAPAN .- The ship that was sent out, partly for the urpose of carrying back some shipwrecked sailors, nd partly for the purpose of ascertaining whether there was any opening for missions there, has returned o Cunton, but no intelligence has yet been received

f the result of the voyage. ROCKY MOUNTAINS -Intelligence of the deepes nterest continues to be received from the mission west of the Rocky Mountains. A document has be eceived from one of the missionaries, pointing ou penings for twelve missions that might be instituted mmediately, with the prospect of success to all the people. They apply for missionaries, often with ears in their eyes. In the present state of things, these missionaries cannot all be sent, but the con mittee have resolved to send out in the spring, four, instead of the forty or fifty asked for. The call such that it cannot be resisted entirely; and they believe that God, who calls so distinctly upon them to go forward, will sustain them, till the result of the present cloud which so mysteriously hangs over us, shall be known

After further devotional exercises, Dr. Anders have a very interesting historical sketch of the ancient Vestorian Missions; from which it appears that they prosecuted missions with great success, over a great portion of central Asia; and that they continued to prosecute these missions with vigor for at least five indred years, a larger period than missionary operations have been sustained by any other portion of the Christian church, in any age of the world.

Rev. Mr. Winslow gave some reasons why we have o need to fear that the missions of the present day will share a like fate with those of the Nestoria (1.) The missionaries carry with them the printing press; and as soon as a people are converted Christianity, they are furnished with a written lar guage, with the Bible and the choicest books in o guage translated into their own tongue. (2. Christianity now becomes incorporated into the literature of the people, where it is received. The English language can never lose its Christianity. (3.) becomes incorporated with the philosophy and se ence, and the political and civil institutions of the people who receive it. All those nations, therefore which are converted to Christianity by the presen nissions will remain Christian nations to the time. This is also according to the promises of God. It is pleasant now to look back and see that these our Christian fathers have not been idle in this blessed work, and to reflect that the rays of gospel light, afte having gone to the ends of the earth, again to them, from a continent of the existence which they were then entirely ignorant.

MISSIONS OF THE AM. ROARD. Abstracts from the "Missionary Herald," for Februa PERSIA.

The Nestorians .- Malek Kassem Meerza has es lished a school at a village, 80 miles from Ocros miah; and placed an Armenian deacon at the head of it, who understands English, and begs the mission to furnish him school books. This is a result of the Prince's visit to the mission school last fall. It is a door of usefulness clearly opened by Providence.

The sin of profaneness is fearfully prevalent eve among the ecclesiastics. But they listen attentively to all instructions from the missionaries, and are ev

Ramanism — A Catholic bishop from Salmas came into the province of Ooroomiah to make proselytes He professed to have received from Rome \$25,00 for niding and instructing the Nestorians, if they would become Catholics. Said the bishop to an influential Nestorian, "Turn Catholic, and we will load you with money; we can afford to do so; for if you turn, a multitude will follow?" The argument was unavailing. And equally unsuccessful were his efforts to overthrow their faith by "the traditions of to justice." His officers replied that this was not an the elders;" as for the Bible it was used so manfully by the Nestorian bishop and priests, that he openly discarded it; but the Nestorians would not yield; and finally discomfited him before the Mollah, and he abconded in the night. "It is delightful to see the Nestorians cling to the Bible in their controversy with the Catholics."

> Mount Ararat, is a most impressively sublime ob. ect. Superstition declares it impossible to ascend it: probably, however, the summit might be reached The snow covers about one third of the mountain is Aug. and Sept. and in three days, the ascent and descent could both be made.

The Yezedees, are Kurds and Maho re reputed worshippers of the devil. They profess to worship God, however; but they are deeply solicitous to keep on friendly terms with Satan, and of two Maniotes. He had imprisoned their father; are very careful to say and do nothing to displease

Mar Yohanna, has the religion of the Bible head the other stabbed him to the heart. One of ly in his head; his views and remarks are truly evanthem was shot down by the guard, and the other gelical on all subjects; he possesses attractive powers, and wherever he goes, crowds flock around him; and all, whether Kurds, Turks, or Armenians, listen to his voice us to an oracle. He contends for the truth with an intelligence, propriety and earnestness, that would do honor to a protestant prelate.

Persian Newspaper .- A periodical newspaper has been commenced in Mohammedan Persia by the king himself; a day star of glory for the civil renovation of Persia. It is edited by a Persian, once an ambassador to England and who speaks the English language.

Armenian Convent of Echmindzen .- This was the strongest hold of corruption in the Armenian nation, and opposed the most serious obstacle to the diffusion of evangelical light; but the Russian government has expelled all the monks, taken possession of the buildings, and appropriated the funds and revenue to its own use. Thus Nicholas like Nebuchadnezzar i

BROOSA. The members of this mission have been greatly ried. But they dwell together in love. The standthem, but they were so poor that they could hardly and of the cross which they have erected is seen many clothe their children and keep them from starving. A miles around; and thousands of eyes cannot be prevented from looking toward it.

Pilgrims to Jerusalem .- The motives to the pilgrimage are various; to perform assigned penance; they were able to earn in various ways. At first the to speculate in trading; to gratify curiosity; and some American School .- The public school in Broosa

contains 150 or 200 pupils; two of the teachers are studying the English language with Mr. Powers; and through them he exerts an influence on the school and on the people generally.

Indifference to Education .- A very common objection with the mass of the people is, "will learning these poor dark heathen who were bound in Salan buy any thing? Will the butcher take it for meat? tained, said Dr. Anderson, after the arrival of the Will the baker or shoomaker take it?" May not liberated, and are now rejoicing in hope of the go

> Whirling Dervishes .- These among Mahometheir religious exercises consist of singing, praying twelve years old, have been added to the list. So

the appearance of turning on a shaft. The exed every Friday.

Recent Intelligence .- A new Greek bishop line peen placed at Broosa and the former one to Ephesus; and with this change the opposition the mission has subsided. The schools are like ly to be re-established; the books from the Smyrna press are again called for, and prospects are more fa

SOUTH AFRICA. Umlazi River, near Port Natal .- The school ander Doct. Adams continues to flourish. A class of boys now read in the New Testament; and all the cholars have made good proficiency both in English and Zulu, (Zoolah.) About 50 attend pretty rege. larly. They evince a good capacity. From 25 300 regularly attend the Sabbath School under Men A.'s care; and an adult school of 250 attends at the same on the instructions of Mr. A. Nearly one year's experiment gives great encouragement of and

NEW YORK INDIANS.

CATARAUGUS .- A refreshing from the no of the Lord is here enjoyed. The church have to moved stumbling blocks, and set their house in order More than 60 persons including about 20 whites have exhibited concern for their immortal souls. goodly number have settled the great question for life, to be on the Lord's side. Access has been gain. ed to the pagan portion on the reservation. Within ten days, they heard five sermons, and several addresses and prayers; some of them admit the truth of the gospel; and the leading men expressed their satisfaction with the exhibitions made of divine truth THE SIGUX.

Mr. Riggs joined this mission last summer; and after giving an account of some religious services he had attended, he remarks, "I have scarce ever seen in a civilized land, a more silent, attentive, and appr rently devout audience, than was this Indian assen bly." A little church has been organized here which counts among its number, seven Dakota me and women.

The amount of receipts for the Board acknowled ed in this Herald for the month is, \$17,702,16.

BAPTIST BOARD OF MISSIONS, Abstract of Intelligence from the Baptist Missionary My zine, for February

TAVOY CITY is in latitude 14 deg. 4 sec. bank of the Tavoy river, near thirty-five miles from its mouth. Population about nine thousand. Almos every object the visitor beholds-the walls, the walks the buildings—all exhibit marks of idolatry; emblems of the deity whom the city worships. Added to these are a thousand pagodas, built of brick and plastered and many of them gift throughout. These are called golden pagodas. Mr. and Mrs. Boardman were the first missionaries. In July, 1836, the missionaries had in charge five Karen churches, including three hundred and fifty members, twenty native assi fifteen schools and two hundred inquirers.

During the dry season, the missionaries churches and schools in the interior. Mr. Malcom speaking of the interest manifested by the native hristians when the missionaries visit them, says Their return is the occasion of a general rejoicing When the missionary is ready, many come to Tave to help him over the rugged mountains with the baggage, and where it is sufficiently level, carrying the missionaries in a litter. As the long file with under the trees and along the narrow crag, songe of Zion echo from its whole length among the dark

Warned of their approach, the villagers come forth in troops, some hours' walk, and after affectionate greetings, fall in behind, (for the path admits a double file) and the long train comes into the village with great joy." These people having so lately been wild and wandering, are very ignorant of the claims of Christianity. But as soon as their duty is made known, they are eager to perform it. After Mrs. Wade had told them of their duty towards the sick, they applied themselves directly to relieve them, and that in a secret way, and only known through the of jects of their kindness. Their missionary zeal a very great. Those who are qualified, will part with their families and go wearisome journeys months, among distant villages, carrying on the backs tracts and food, sleeping in trees or on the ground, and enduring many privations.

Young men whose services are valuable to their parents, are readily given up to go out and teach school, for which they receive only half what the could get in other employ. The change in regard to temperance is not less remarkable. No scener they become serious than they totally ahandes the accursed thing.

BURMAH. -- Mr. Haswell in a visiting tour among the Peguan villages, arrived at Coplong, a village two hundred houses. The people were much afraid of him, and seeing his book ernment man. Found many small houses the four feet square, built for the worship of the des When they were sick they made offerings that they might recover, and when they became old they made them, because they feared when they died to devil would catch and devour them. In another v lage found only one man that could read Burns The people seemed favorably disposed, but Mr. Has well felt discouraged about making any impression upon a village of twelve hundred inhabitants in a visit of two days. In another village the people were terrified, believing him an enemy, and others returned the books which were given them. A Cawpeen found fifteen or sixteen hundred inhabitant some in their zeal for Gaudama, crying, "he is the and of the whole earth;" others wil the gospel and delighted to hear it in their own house At Maulmein an old man after Mr. H. had done speaking, exclaimed, "I am not a little happy is hear you speak in Peguan. You say there is Eternal God, and that we ought to worship him and f this is true I desire to know it, and I will worship

KARENS .- Miss Macomber had been appointed labor among the Pgho Karens. Mr. Osgood acre panied her from Maulmein near the close of 1836, Dong Yahn, the place of her destination. On the arrival they found all the men of the village and eve the man with whom they stopped, in a state of toxication. Under such circumstances, to be alone at a distance of thirty miles or more from s civilized society, with scarcely knowledge of the b guage sufficient to make known her wants, Miss ! had a painful struggle in parting with Mr. O. she soon recovered her self-possession and commit herself to God for guidance and protection. in subsequent letter, Miss M. snys, "A number double chain, (idolatry and drunkenness) have be others are inquiring the way. Among others baptized, were the chief and wife with whom Mist M. could; but as they have very little knowledge of com- and whirling. This motion is so uniform, as to have of thom are talented and promise much usefulness

were candidates for successful labors of in the second, while the amount of usef time the number of the same, no more b removed by death or year, is now equal to or twelve, and throu labors as well as p increasing number a preachers, there is es grees of the mission penn laborers will ve what it is now in ter for a moment to des

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February

BANKOK .- The III

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BAPTIST (ENG.)

W. H. Pearce, after

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clonary labor in India Though the results

the church, the appare has been increasing ev from 1817 to 1836 in hurch, the appa

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Abstracts from the MISSOURI .- This than any other state ated at 250.00 Presbyterian ministe The Methodists, Can tists, have done son struction; but variou Immorality and imp crated, even by family worship total ally are opposed to

the gospel. MISSISSIPPI.-Th gregation is encoura or and more attent moral feeling is im the church; five or and there are some of the Spirit of God. blacks; and prejudice tion are subsiding. ILLINOIS .- Three

in Tazewell Co. by man can judge, ther church nor minister Love of the Gos family here, has done for necessary uses." INDIANA .- Sixte the church at Green The standard The cause of C usefulness enlar ions have lately oc aded with sole abbath School app papils. The meetin

arch members re:

God, and feel quite

of the gospel. The gaining friends. In were six groceries, Another minister est year has been Lord." Not a com out some additions gaining ground; the merly: Sabbath Sche sition; and people ge ligious meetings; the ed; and some are ed from death to life PENNSYLVANIA ing a pleasing aspect tenderness on th and monthly concer

class is large, and th OHIO .-- At Limi during a protracted ferent denomination there were six cas Presbyterian Society been erected: a Sab tion, and a Presbyte At ELLIOTVILLE vidence of a chan with the Presbytere

At Bolton, the Pr most cordially in sitt Methodist quarterly evidently poured out weeping over their s work continues in In the Presbyterian revival. Nothing v ed feelings or mere '
repented; is humble daimed. Wondr board. The number ties probably exceed are three; Presbyte each has been mor vails, together with ion to labor for the Spirit also upon other At Plessis, under

a revival is in progre has enjoyed the mea ne additions have been examined, a m

new Greek bishop has nd the former one removed change the opposition to The schools are like. ooks from the Smyrna and prospects are more fa-

Port Nutal.—The school inues to flourish. A class w Testament; and all the proficiency both in English at 50 attend pretty regad capacity. From 250 bath School under Me ool of 250 attends at the Mr. A. Nearly one year's pragement of success INDIANS.

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D OF MISSIONS.

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ces are valuable to their ven up to go out and teach receive only half what they . The change in regard to remarkable. No sooner de an they totally abandon the

ell in a visiting tour among ed at Coplong, a village of The people were much afraid any small houses for the worship of the devil. they made offerings that they when they became old they hey feared when they died the levour them. In another vilin that could read Burman. rably disposed, but Mr. Hasbout making any impres e hundred inhabitants in a another village the people him an enemy, and others ich were given them. At sixteen hundred inhabitants; udama, crying, "he is the others willing to listen to to hear it in their own tongse nan after Mr. H. had done "I am not a little happy to uan. You say there is an ought to worship him only; know it, and I will worship

Knrens. Mr. Osgood accomin near the close of 1836, to of her destination. On their men of the village and even y stopped, in a state of incircumstances, to be left irty miles or more from say cely knowledge of the lanknown her wants, Miss M. in parting with Mr. O., but self-possession and committed oce and protection. In M. snys, "A number of who were bound in Satan's and drunkenness) have best oicing in hope of the glory baptized, and a numbe way. Among others since and wife with whom Miss M. is three daughters, one sel m added to the list. Some nise much usefulness.

f the church at Bankok, fearing its extinction few, however, are inquiring the way.

ry labor in India, we gather the following facts.

igh the results have been trying to the faith of

church, the apparent as well as the real success

been increasing every year. Dividing the time,

om 1817 to 1836 into three equal periods, he says, Up to the year 1824, when our beloved Carey was

pelled through ill health to leave India, we bap-

only four natives. During the next period the

per baptized was thirty-six. In 1836, the num-

baptized was one hundred and twenty, and of

e who had renounced idolatry and regularly at-

led worship, nearly five hundred; several of whom

esssful labors of the first period, produced fruit

the second, while they also continued to increase amount of usefulness in the third." All this

the number of European missionaries has been

same, no more being added to them than were

ved by death or otherwise. The increase each

is now equal to what it was during the first ten

weive, and through the ripening influence of past

s as well as present efforts, and above all, the

hers, there is every reason to hope that the pro-

ss of the mission with the same number of Curo-

at it is now in ten or twelve. In view of this, he

. "Let not then the Christian church allow itself

so large a country, extensive and lengthened la-

will of course be necessary in laying the founda-

of the Christian temple; but in due time it will

nly arise, and the grandeur of its dimensions,

d the number of its worshippers will amply repay

Abstracts from the Home Missionary, for February

MISSOURI.—This state contains more square miles

n any other state of the Union, and a population

mated at 250,000 or more. The number o sbyterian ministers is 15; licentiates, 6, or 7

Methodists, Cumberland Presbyterians, and Bap-

s, have done something in giving evangelical in-

ection; but various errorists have also been busy.

norality and impiety abound. The Sabbath i

nily worship totally neelected by many; and ex-

among the Presbyterians, the people gener-

are opposed to paying aught for the support of

gation is encouraging; public assemblies are larg-

and more attentive than formerly; the state of

al feeling is improved; four have been added to

church; five or six more are prepared to unite;

there are some evident indications of the presence

he Spirit of God. Mr. B. preaches statedly to the

ks; and prejudices against their religious instruc-

ILLINOIS.—Three churches have been gathered

Cazewell Co. by the Home Missionary Society,

three ministers furnished. Otherwise, so far as

n can judge, there would have been now, neither

Love of the Gospel .- Says a missionary-" One

nily here, has done nearly one hundred dollars to-

rd my support this year. That family is much in

INDIANA.-Sixteen have recently been added to

thurch at Greencastle, under Rev. J. M. Wheel-

The standard of piety is becoming more eleva-

The cause of Christ is on the advance; the field

sefulness enlarging. A few hopeful conver-

have lately occurred, and religious meetings are

nded with solemn interest. Many children of the

bath School appear deeply interested, and the

ers address the hearts and consciences of their

most profitable meetings that are held. Many

ch members realise that they are the stewards of

d, and feel quite interested in the universal spread

the gospel. The principle of total abstinence is

ing friends. In the village where two years ago,

Another minister states, that with his church, the

t year has been one of "the right hand of the

some additions. Temperance principles are

erly; Sabbath Schools encounter diminished oppo-

s meetings; the children of God are quickened,

Not a communion season has passed, with-

re six groceries, there are now none.

ling prevails throughout the society.

ed from death to life.

ng in the church.

The meetings of the Bible class are among

"The church is much straitened for money,

ch nor minister in the County.

n are subsiding.

necessary uses."

MISSISSIPPI. - The state of Mr. Brotherton's con

rated, even by professors of every denomination;

ery sacrifice which it may have required."

ing number and higher qualifications of native

orers will very soon be equal in one year to

ment to despair of the conversion of India.

candidates for baptism. The apparently

February 9, 1838.

CANADA.-The Meetinghouse at Shipton has BAPTIST (ENG.) MISSIONARY SOCIETY .- Rev. en completed; opposition has been withdrawn; the H. Pearce, after a residence of nineteen years at ongregation has since increased one third; and there puta, has been obliged to return on account of re present indications of unusual seriousness ealth. From his statement of the results of mis-

Melbour ae has been blessed with a revival in one ighberhood, and ten hopeful converts have been added to the church. Two years ago, this church had 18 members; it now contains 52; 25 added the

The people of Sherbrooke and Lenoxville have ommenced building a place of worship, and will pen it soon. The population of the town is rapidly vancing, and the church and congregation under

ne care of Rev. Mr. Robertston, rise proportionably. Two persons only have been added to the church Compton during the year; but there is a more gen ral seriousneess on the minds of the people, and the act circulation is prosecuted with unabated zeal.

Eaton is now, after two years of prayerful and axious waiting, enjoying the services of Rev. J. Sherrill, late of the Andover Seminary, who it is noped will remain with them, and prove an efficient nd useful pastor.

Stanstead has experienced many trials: but is now etting happily under the ministry of the Rev. R. V

Polton, has settled a pastor; enjoyed a season of efreshing; but is embarrassed by the want of a suitae house of worship.

Rev. H. B. Chapin, late of West Hampton, Ms. ha necepted the charge of the church in Granby and Shefford, and is laboring actively and successfully. The receipts of the American Home Missionary

Society the last month were \$4,775, of which only \$100 were from Massachusetts! The missionaries laboring under the commission of

American Home Missionary Society are reminded of their duty to forward their annual reports on or before the first day of April. It is particularly desired that all the Missionaries of the Massachusetts Missionary Society will remember this, and not fail to meet the wishes of the Secretaries of the Parent Board.

OLD MISSIONARY JOURNAL.

Lake George, Lord's Day, Sept. 19, 1756. Mr. Swain preached in the morning. Just after the rums went round in the afternoon the first time, a an escaped wounded from our scouts, about ten the side of the Lake, and says he left our eople at twelve o'clock, warmly engaged with a arty of French and Indians. Major Saltonstall was mediately ordered out with 300 men. Capt. Bass et out down the Lake in the armed vessel London, with a fine gale. After sun down, Maj. S. came in and brought in three men, who made their escape om the scout, who say the rest were all cut off. They also brought in an Indian, a Mohawk, with a aper from Lieut. Kennedy, (a Lieut. in Gen. Aberombie's army, who, with a party of Indians had en on a scout as far as St. Johns,) which adises us that he is almost famished with hunger and ery sick, having only one Indian with him, and graving for immediate relief. Two whale boats ere immediately despatched."

" About half past 10, some batteaux came in, with pefore sun set hailed our men. They went ashore, and were conducted by him where the unhappy action was fought. They picked up dead bodies as long as they could see. Brought off the Captain and more, all horribly and shamefully mangled. The man reported that he had reason to fear they were liscovered the night before, and as our scouts have a ertain route and a beaten path, the enemy knew where to ambush them. The Captain disobeyed his rders from the Adjutant General, which were to keep out flank guards, and not at all to march in old paths or tracks. In consequence of his negligence he st his life; for the Indians never will attack, except

they have the advantage and can come by surprise. Sept. 21, 1756 .- "Our concern for Mr. Kennedy eased about sunrise, when the whale boats that ought him and his Indians hove in sight. They saluted the garrison, and gave the Indian hoop. received them very joyfully. I have been acquainted with Mr. Kennedy, but I should not have known him had I not learned it was he. For he is nothing but skin and bones, exceedingly enaciated indeed. And no wonder, for he has been out 35 days, and 20 days without anything but what he could find in the woods; (and deer are not to be had after two days' journey from here) and when they came near the French country, they dare not fire for fear of being discoverhim; but the whites all left him. Many came in safe, but Capt. Grant of the Provincials, and Mc ed; and some are indulging hope that they have pass- to St. Johns; used many plans to get provisions; en-OHIO.-At Lima, Christians were much edified was the matter, suspecting no enemy. The two bar- glyphics uring a protracted meeting; many strangers of dif-erent denominations were much impressed; and found one to be zalt and the other shoes. While he here were six cases of hopeful conversion in the was about here, he walked by night into the French of the glory of being the discoverer of America, by esbyterian Society. Four new family altars have encampments; looked into their tents; saw the French encampments; looked into their tents; saw the French adducing very conclusive evidence that their operations were wholly unknown to him. The rumor that n crected; a Sabbath School is in successful opera-officers regaling themselves. At last he broke into a on, and a Presbyterian church about to be organized. house, where he took a French officer, who was Columbus had visited Iceland previous to his voyage, At ELLIOTVILLE, fifteen or twenty give good killed and scalped on the spot, and a woman in the ridence of a change of heart; fifteen have united house was taken prisoner. He next set fire to a store with the Presbyterum church; and a good state of filled with various naval and military stores, supposed worth 7,000 pounds sterling, which was consumed At Bolton, the Presbyterians and Methodists united The French sent out a very large party after him, ost cordially in sitting down together at the table of who crossed his track and dogged him for four days. Methodist quarterly meeting. The Holy Spirit was self much spent, he put forward with two Indians, evidently poured out; as many as twenty were seen und left the other two to bring in the prisoners."

who crossed his track and doged him for four days. On his return as he drew near the Lake, finding himself much spent, he put forward with two Indians, and left the other two to bring in the prisoners."

And I of the community, the Presbyterian society it surpassos any former viral in line as early as possible in the morning, and all things ready to attend the last offices, we were gathering of the summer of conversions in all the societies or three; Presbyterians are larged to the state and enterprise of the gentlemen who hard. The number of conversions in all the societies probably exceeds one handred. The societies probably exceeds one handred. The societies there; Presbyterian, Baptist, and Methodist; and the has been more or less blessed. Harmony presults, in souther hands and has been more or less blessed. Harmony presults, in souther hands and has been more or less blessed. Harmony presults, together with a spirit of prayer, and a disposite to the place where the bodies of the poor men who fell with him. Three has the poor the bodies of the poor men who fell with him. Three has the poor to the bodies of the poor men who fell with him. Three has the poor to the bodies of the poor men who fell with him. Three has the poor to the bodies of the poor men who fell with him. Three has the poor to the bodies of the poor men who fell with him. Three has the poor to the bodies of the poor men who fell with him. Three has the poor to the bodies of the poor men who fell with him. Three has the poor to the bodies of the poor men who fell with him. Three has the poor to the bodies of the poor men who fell with him. Three has the poor to the bodies of the poor men who fell with him. Three has the poor to the bodies of the poor men who fell with him. Three has the poor to the bodies of the poor men who fell with him. Three has the poor to the bodies of the poor men who fell with him. Three has to poor the bodies of the poor men who fell with him. Three has the poor to the bodies of the poor men who fell with him. Three d feelings or mere "animalism." The church has ered by the General's orders to the place where the honor to the taste and enterprise of the gentlemen who

tion of the session. The prospect is, that during the acason, the church will have received 30, perhaps 40 the entrenchments. The unhappy occasion was this.

A couple of lads went down into the swamp, in gunesting facts and incidents from every quarter. In his should five actual value of the actual value of the actual value of the land, above what shot of the garrison, and within fifty yards of some of extensive agency he comes in contact with every class our guards, and partly within some of them, to get of society and every grade of mind, and with honorwood. An Indian discharged his gun at them, but missing, pursued them, overtook one, stabbed and vation of all under contribution to enrich the Visiter scalped him, and went off without harm. What have we not to expect from such an enemy if numerous and successful?"

"We were kept in a ruffle for some time. But as oon as the camp was a little settled, attended the fu-The soldiers were all put into a common grave. What is remarkable, the poor lad just menioned, and who a few minutes before he was killed vas viewing the dead bodies, was buried before them, for he was immediately carried from the spot where he was killed to the burial ground."

Tuesday .- " An officer from the sloop which has een cruising down the Lake informs us that they have not found the prisoners taken by Kennedy. Unhappy it is we should lose them, for the prisoner was a tavern keeper, who the day before his captivi ty dined several French officers at his house, and as he lived on the road between the Island of Montreal and St Johns he might give us valuable intelligence,"

This evening was called to pray with a poor man on the borders of eternity. I pity our poor sick. If they had proper care and good lodging so that they might lay dry and warm, the most of them might ecover. But now most of them die. At fort Edard 170 bave died in 59 days."

Sept. 25 .- " About 5 o'clock, to our great joy, the vo Indians left behind to bring in the prisoners taken by Lieut. Kennedy came in with their prisoners The French girl, one of them, appeared the most alert and least fatigued and emaciated of any of the She came in barefooted and but poorly clothed. She was treated with care and tenderness.

[To be continued.]

NEW YORK CITY TRACT SOCIETY. We regard this institution as one of the most effi cient agents in doing good existing in our country. It is accomplishing, by the divine blessing, the re-It is neco. nplishing, by the divine blessing, the removal every year of some portions of the moral darkmoval every year of some portions of the moral darkness, vice and misery, of the lower classes in that
eity. Its last annual report, which has just been laid
profess by a holy and consistent life, and that thos before us, is a treat to the lovers of the souls of men. It has enlisted a great number of the most intelligent and devoted Christians in the city in its various agencies, and is superintended and managed by men of enlightened views and of firm purpose in the work of doing good. Fifteen Ward Missionaries have been sustained the past year; 1,100 Visiters have distributed 675,000 tracts; 1,792 Bibles have been furnished to destitute families; 3,983 children have been gathered into Sabbath and public schools, and 439 persons into Bible Classes; 2,069 signatures of the temperance pledge have been secured: 3.623 persons persuaded to attend church; 2,077 district prayerneetings have been held, and four hundred and ninety six persons reported as having been hopefully con verted. We cannot look over such statistics as these, without thanking God that the Commercial Emporium of this nation has such an agency for its spiritual welfare in constant operation; especially that it goes down in its operations into the lowest dens of iniquity, and carries the strong light of the gospel into the one man who had escaped from Rogers, who just darkest abodes of guilt and misery. We think that a perusal of such a document as the last Report of the Society, will convince any of the immense advantage to the cause of humanity and picty of such a system, especially in large cities. We see no reason why a especiany in large the similar system could not be put in operation in all the for the ministry.

By a regard to the glory of God, the interests of the Redeemer's kingdom, and the salvation of undythem it has been undertaken with success like that which has been witnessed in New York.

THE NORTHMEN.

The last No. of the North American Review gives s an interesting article on "the Discovery of America, by the Northmen." A work, some time since mised, has at length been published at Copenhagen. embracing various ancient manuscripts relating to this subject. The fact seems to have been clearly made out, that various adventurers from Iceland, who, as early as A.D.1000, had formed settlements on the coast of Greenland pushed their inquiries further south from time to time, and made discoveries of various portions of the American Continent. The manuscripts in question contain various sketches of those voyages and descriptions of the regions visited by the adventurers. The Danish Edition of the work in question. advances with great confidence, and supports with much ingenuity the position, that the Northmen fixed their settlements in Rhode Island and Masanchusetts. ed. He took several, both whites and Indians with The famous Dighton Rock, which has had no little eminence in divers antiquarian hypotheses, has been pressed into the service of the Danish Edition, and tion; and people generally are more attentive to re- Lean, a cadet, have not been heard from. Mr. Ken- made to confirm his position, that the Northmen were nedy was finally left with but four Indians, who anciently residents of that vicinity, and that said rock ed to agonize in prayer; and sinners are awaken-never for sook him to the last. They went forward received its inscriptions from their hands. The eyes of the curious and the learned, have ,however, seen deavored to take a batteaux but failed; broke open things differently. By some, said inscriptions have PENNSYLVANIA.—At Pottsville things are assumseveral deserted houses, but found very little supply. been regulded as Phenician. By others as Hebrew, ng a pleasing aspect. There is increasing seriousness One night he went to call at a man's door, loaded as and by others still as Scythian. The rock in question nd tenderness on the part of many; prayer-meetings he supposed with provisions, and rolled out a couple is still at the disposal, we suppose, of any from the and monthly concerts are well attended; the Bible of barrels, supposing one to be bread and the other four winds, who would like evidence about some anlass is large, and the spirit of benevolence is increas- ment. The cart tipped up and alarmed the people tique matter, and whose powers of divination can carwithin, who came out with brands of fire to see what ry them successfully through the mazes of its hiero-

Columbus had visited Iceland previous to his voyage, and had learned the fact of previous discovery, is shown to be without foundation, so that the honor of shown to be without foundation, so that the honor of that distinguished navigator remains unimpaired.

The work in question, which was published by the Royal Society of Danish Antiquaries, is regarded by the Reviewer, as " one of the most valuable contri-

ble and courteous skill lays the experience and obserand thus aid the friends of the young in advancing their best welfare. A careful perusal of this worl for a year will show that interest in behalf of the rising generation has been most zealously and successfull expended by the Editor, and will show too, a great accumulation of the best of materials for aiding in the right moral culture of the young.

We rejoice that it has had so wide a circulation the past year, and we have not such misgivings in re gard to the good sense of the Christian community, as to conceive that its circulation will be at all abridged

ANNUAL CONCERT OF PRAYER FOR COLLEGES Manner in which the Concert should be observed. The following is an extract from the Rev. Dr. Cogswell
"Letters to Young Men preparing for the Ministry."

The day should be spent by Christians, as a sen The day should be spent by Christians, as a senson of special fasting and prayer.

It is very desirable that a portion of the time should be occupied by Christians in retirement, by self-examination, acknowledging the mercies of God, confessing sin, petitioning for themselves, and interceding for others. By attending to these private offices of devotion, they will be better prepared to discharge the public services of the day.

A part of the day should be observed in a public mantler, in prayer, and in listening to addresses and

manter, in prayer, and in listening to addresses and remarks which may be made on the occasion. Most of the time, however, should be appropriated to pray-er. This is the great business of the day. If

"Prayer ardent opens heaven, lets down a stream Of glory, on the consecrated hour Of man in audience with the Delty,"

what might not be expected, were clouds of holy i eense on this day of prayer, to ascend to heaven? Would not the Holy Ghost sanctify our institutions of learning, and consecrate to Christ and the church or tearring, and consecrate to Christ and the caren our young men, now in a course of education? Veri-ly he would. The revivals of religion which have been enjoyed in the colleges, are pledges of his love and earnests of his pleasure. Christians should pray for the officers of these institutions, that they may be especially, who are preparing for the ministry, may be filled with the spirit of Christ, and exhibit it in all their deportment. In their intercessions, they should remember, in a very particular manner, those students who are in an unconverted state. Let them be pre-sented in faith before the throne of God; let the most fervent and importunate prayer be offered on their behalf. It is especially for their conversion that this behalf. It is especially for their conversion that this day of Concert was established. In supplications for literary institutions, Christians should not confine their requests to those of the United States, but offer prayers for those of other lands, that God would pour into their fountains of learning the salt of grace, that streams may thence issue to make glad the city of God. Prayers are now offered by Christians dwelling in heathen lands, with deep interest on behalf of the literary institutions at the time of this Annual. literary institutions at the time of this Annual ert; and it is believed that the time is not far distant when this Concert of Prayer for colleges and other institutions of learning will be observed by all Protestant Christendom.

If any interesting facts are known adapted to the

occasion, these may be related. It is always proper to speak of the importance of colleges and revivals of religion in them; to tell how they have originated and continued; how they have multiplied, and how they have resulted in the conversion of precious souls. The have resulted in the conversion of precious souls. The deficiency of laborers for the barvest can be stated, and the importance of praying the Lord of the harvest, that he will send forth more laborers into the harvest. As a means of this, the necessity of the sanctification of literary institutions can be mentioned, that young men in suitable numbers may be furnish-

the Redeemer's kingdom, and the salvation of undy-ing souls, Christians should be entreated to spend the day of Annual Concert of Fasting and Prayer for Colleges in the most entire consecration to the glorious by the most devout spirit, and by the most holy services. Then will the Lord hear, then will the Lord forgive, then will the Lord hearken and do, and defer not for his own sake, and for the sake of the people called by his name; and then will be written on our halls of science, "Holiness to the Lord of Hosts

BOSTON BANKS.

The Standing Committee of the Associated Banks Boston, have published a full statement of the debts due from the Banks" and the "resources of the Banks," on Saturday, Feb. 3d. This statement appeared in the Daily Advertiser of yesterday. It is too long for our columns-the Editor of the Daily, at the close of his remarks on the statement, says,

This improvement in the condition of the banks, effected within so short a period, must remove all doubt of their ability to return to specie payments at a very early day. It would even seen that a less sea very early day. It would even seem that a less severe pressure might in a short time accomplish the object.—The thorough examinations which has been made of the condition of all the banks now belonging to the Association, has served to remove any distrust which may have been felt of their entire solvency.

Domestic Summary

CONGRESS.

CONGRESS.

The subject of our differences with Mexico has excited much discussion, and more is to be expected. The disturbance in Canada, and the Florida war, and the condition and dissatisfaction of the Cherokees, are all matters for debate. The sub-Treasury bill has been taken up, but its fate is uncertain. A bill has passed the Senate granting pre-emption rights to certain settres on western lands; and a bill also for giving additional securities to human life in Steamboats. Copies of bills of great and general interest will be published in this journal.

By a vote on Wednesday Jan. 21, in the House of Representatives, yens 117—nays, 112, it was resolved to reacting the resolution, passed during the late extra seasion, declaring Mesars. Claiborne and Gholson entitled to seats in that body. Their sents are therefore vacant, but are claimed by Mesars. Prentiss

[From our Correspondent.] WASHINGTON, FEB. 3, 1838.

The Senate has been for some time in the full career of successful legislation, while the House is still

trevival is in progress. The church is small, and the revival is in progress. The church is small, and the revival is in progress. The church is small, and the revival is in progress. The church is small, and the revival is in progress. The church is small, and the revival is in progress. The church is small naked, and best of the church will be be brought to a termination. In many cases independent fortunes are made by getting public land in sincered with blood appeared very ghastly. As we were bearing them to the grave, a gun without the camp was discharged, which was immediately seed to the church will be be brought to a termination. In many cases independent fortunes are made by getting public land in the pendent fortunes are made by getting pu

they pay, with the people themselves, or their agent the government. This was rejected by a vote of something like 36 to 12, which is about the average something like 36 to 12, which is about the average vote on the whole Bill; and every administration man but one voted against the proposition of Mr. Prentiss. This circumstance shows, what is very clearly seen here, that this question of the public lands enters very deeply into the politics of the country. Log rolling, disgraceful as it is held in legislation, is most obviously carried on, on the public country and the subjects. The people ands, as well as on other subjects. The people ought to look sharply to this, and see that thei

The Senate are now engaged on the sub-treasu scheme, which differs not very materially from that of the late extra session. There is every prospect that it will pass the Senate; but there is a good deal of hope that this non-descript and almost unexampled expedient will fail as before in the House. The people are not yet in sight of land, from their pecaniary and business embarrassments. Yours, &c. 1.

MASSACHUSETTS LEGISLATURE. Siturday Feb. 3. SENATE.—Messrs, Warren and Gurney, were joined with Messrs Tiffany, Abrahams and Bird, of the House a Com. to consider the expediency of making some alteration in the 35th chapter of the Revised Statutes regulating the rate of

An order from the House that the Com. on Banks inquire into the expediency of establishing a Bank, with a capital of 10 or 14,000,000 dollars to be call-ed the State Bank of Massachusetts, and of the expe-diency of establishing a branch from the same in each of the several countries of the State, also of the pro-priety of the State's owning a part of the capital stock of said Bank, and of controlling the direction of the same, and that they be further instructed to re-port, what, if any, alterations are necessary to be made in our present system of Banking, was taken up

nd accepted in concurrence.

It was ordered that the Committee on Banks consider the expediency of adopting a scheme of banking for this Commonwealth, to go into operation at a fu-ture period, and resulting in a final substitution of a State Bank, with branches for the present system.

BANKS.—The committees of the Legislature have made Reports respecting the Franklin, Middlesex and American Banks. These Reports are too lengthy for

our columns. The concerns of the Franklin Bank appear t The concerns of the Franklin Bank appear to have been conducted in a very illegal and fraudulent manner. The Committee say, "Its stock was worthless, its limbilities far exceeding its assets, together with its whole capital stock—and they recommend that its Charter be annulled."

Of the Middlesex Bank, the Committee say, there is a surplus of assets over liabilities of \$54,706,74, besides other notes considered doubtful, of which a considerable portion may be collected, amounting \$83,000

Of the American Bank, the Committee reported as their unanimous opinion, that the resources of the Bank are ample to meet their liabilities, viz. 8454, 833,71—and asked for further time to make a final

FROM FLORIDA. -In addition to what we publish FROM FLORIDA.—In addition to what we published yesterday respecting the fight between the detachment of marines, under Lieut. Powell and a body of Indians, we give the following particulars, since communicated to us. Lieut. McRe was the name of the officer killed, and Lt. Harrison was wounded. There is little doubt that Dr. Leitner, formerly of this city was the surgeon mentioned as killed. The marin lost an ammunition boat in their hasty retreat. Gen. Jesup had got on the trail of a large body

Indians, but want of provisions caused hir to Fort Pierce. Gen. Hernandez and suite had star ed for St. Augustine.
Captain Houston of the Agnes, states that Lies

Powell lost of his command, one surgeon and four privates killed, and one Lieutenant and several priutes wounded. The Indian force was supposed to e about 300. Col. Murat's house, 10 miles from 'allahassee has been burnt by the Indiana. rates wounded.

 The U. S. sloop of war Natchez, was at ancho off Galveston. The party of 500 Mexicans about San Patricio had collected about 2000 cattle on th san Fairrio and confected about 2000 came on the Nucces. Col. Karns, it appears, had also been a prisoner to them, and very cruelly treated, being chained to the cannon, and afterwards flogged, but he nade his escape at night.

The Nashville Banner says:—" We have just corersed with Col. A. M. M. Upshaw, who arrived it versed with Col. A. M. M. Ophaw, who arrived in town on Tuesday last, the Superintendent for remov-ing the Chickasaws, who informs us the whole nation, except perhaps three or four hundred, have arrived affely in their new country, west of Arkansas. They express themselves satisfied in their new abode."

Gale in the Pacific .- Verbal accounts at New York state that a tremendous gale had been experienced recently on the coast of California, in which several vessels were lost or much damaged. Among others the U. S. schooner Enterprise narrowly escaped shipwreck, and all her guns had to be thrown

Amphitheatre and Forty-nine Horses Destroyed
-The spacious Theatre of Mr. Cooke, (late of the Lion in this city.) in Baltimore, was discovered to be on fire on Saturday morning last, and was described. Four grooms in the house had time to escape through one of the windows. entire wardrobe of the company was destroyed, with his splendid stud of horses—forty-nine in number.

The steamboats Marniora and Cumberland have been destroyed by fire at New Orleans, together with 1.200 bales of cotton. Loss \$80,000! The Chickswas also seriously damaged.

The practice of duelling seems to be regarded by the legislature of Alabama with marked displeasure. An application was recently made to that body by a roung lawyer of the name of Ward, to be relieved rom the disabilities he had incurred under the law against duelling, which disqualified him from prac-

Stephen B. Munn, Esq. has made a donation of eight thousand dollars to the American and Foreign Bible Society. It will be recollected that the A. and F. B. S. is connected with the Baptist denomination.

MARRIAGES.

MARKIAGES.

MARKIAGES.

MARKIAGES.

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MARKIAGES.

Miss Hardiet N. Whiteomb—Henry R. Cleveland, Esq. to Miss Sarah.

P. daughter of the late James Perkins, Esq.—Mr. John Hall,

to Miss Lyda Aan Smith Chifford—Mr. Johniel D. Weddell, of Portamouth, N. H. to Miss Harriet E. Stanwood, of Boston.

In Lynn, Mr. Robert K. Potter, of this city, to Miss B. Burtoyne, of Dorchester.

oyne, of Dorchester.
In Quincy, Mr. Wm. A. Sanford, to Miss Sarah Sudbury.
In Warren, Mass. by Rev. Mr. Trask, Mr. Thomas F. Cuter, to Miss Henrietta B. Tucker, both of Warren.
In Reading, on the lat inst. by Rev. Mr. Occutt, Mr. Horace
M. Emmons, of Newport, N. H. to Miss Maria Batchelder, of
kending. codstock, Vt. by Rev. J. Hazen, Mr. Levi Hayden, of I, Mass. to Miss Susan T. Pratt.

DEATHS.

In this city, Miss Mary Elizabeth, daughter of Rev. Dr. enks, aged 19—on Thursday, last week, Mr. Wm. Paul, 62— Dr. Saturday, Miss Eliza Cordis, daughter of widow Mary An-

On Satirday, and Edizal Control, student of the Carton, Mr. Elijah Fenno, 22.

In Canton, Mr. Elijah Fenno, 22.

In Canton, Mr. Elijah Fenno, 23.

On Student of Mr. John Eells, of Canden, Me. 29.

In Middleboro', Mr. Lemuel Bourne, about 58.

At Windsor, Ct. Jan. 16, Mrs. Dorothy Torrey, 106 years, a months and 19 slays. She had no disease, retained her appetite, and gradually died from mere exhaustion of nature. Her husband died 13 years since, aged 34, 42, aon of the late Capt. Joseph A. of Dighton, In Bangor, Capt. Nathaniel H. Downe, formerly of this city, 24. He was in the naval service of our country during nearly the whole of the Revolution.

Brighton Market -- MONDAY, Feb. 5, 1838.

STATE TEMPERANCE CONVENTION

John Tappan, ditors in the State are requested on in their papers.

Readings and Recitations at the Temple.

MR. RUSSELL will commence a course of Radixon and Rectravious, at the Temple, on the evening of Monday, the 12th inst. at 7 o'clock, to be continued weekly for four evenings.

The plan of the course embraces the Reading and Recitation of a selection of the most impressive passages of Sinka-

tion of a selection of the most impressive passages of Shakapeare, Milton, Bryden, Young, Gray, Cowper, Scott, Byron, Campbell, Wordsworth, Coleridge, Bryant, &c.
Tickets for the course, at \$1, — for single evenings 25 cents, and se obtained at the bookstors of W.B. Ticknor, corner of Washington at Schookstors of W.B. Ticknor, corner of Washington Streets, or at door of the Hall. Booton, Feb. 9, 1838.

NEW PUBLICATIONS.

NEW PUBLICATIONS.

WILLIAMS NARRATIVE. A Narrative of Miss Enterprises in the South Sea Islands, with r upon the Natural History of the Islands, Origin, Langer Traditions, and usages of the inhabitants; by John W of the London Missionary Society. Illustrated with vings on wood, by G. Baxter. First American Edition Mandeville's Essay. An Essay on the Interpreta Romans, chapter vii, 14—25; with a general Survey of ters 3, 4, 5, 6, 7 and 8, followed by a brief Commen which the principles of the Essay are applied; by II. ville, A. M., Pastor of the Protestant Reformed Dutch Clairs.

Utica.

Coffin's Book Keeping. Progressive Exercises in Book-Keeping, by Double and Single Entry: by James A. Coffin, Principal of the Fellenberg Academy. This work is particularly calculated for Common Schools.

Assistant to Family Religion, or Manual of Theology and Devotions; containing a Dissertation on Family Religion; a System of Natural and Revealed Religion, in the form of Question and Answer, accompanied with Seripture Proofs, in thirty-two chapters; a Series of Resolutions, and Questions and Series of Resolutions and Special Commissions.

system of Natural and Revealed Religion, in the form of duestion and Answer, accompanied with Scripture Proofs, in hirty-two chapters; a Series of Resolutions, and Quostions 8 Self-examination; Morning and Evening Prayers for everv ins for two weeks, together with Occasional Prayers; Select tymns, adapted to Family Devotion; and Select Harmony, mitable for Family Worship. By William Cogawell, D. D., Secretary of the American Education Society. Third Ed. For Sale by CROUKER & BREWSTER, 47 Washington street.

The Voice of God in Calamity:

Reflections on the Loss of the Steamboat Home, Oct., 9, 1857. A Sermon, delivered in the Second Presbyte-hurch, Charleston, S. C. on Sabbath Morning, Oct. 23, by Rev. Thomas Smyth, Pastor. Second Edition. Rel and for Sale by PERKINS & MARVIN, 114 Wash-

NOTES.

N the Epistle to the Galatians, designed particularly to show the nature of the Argument. For the use of abath Schools and Bible Classes. The Ten Commandments briefly explained and enforced, in the form of Question and Answer. With Scripture proofs,

The Ten Commandments briefly explained and enforced, in form of Question and Anawer. With Scripture proofs, the use of Families and Schools, of all Christian denomi-tions. By Luke A. Spofford, Minister of the Gospel. Pub-hed and for Sale by PERKINS & MARVIN, 114 Washing-

HE Wonders of the Heavens, being a popular Astronomy, including a tull illustration of the of the Heavens, embracing the Sun, Moon and St scriptions of the Planets, Comets, Fixed Stars, ars, the Constellations, the Galaxy, or Milks Way scal Light, Aurora Borenlis, or Northern Lights, ouds, Falling Stars, Excitations, and Rendiguid. 1 us maps and engravings, by Duncan Bradford. Just Pub-ished and for Sale by PERKINS & MARVIN, 114 Washing on street. JANE TAYLOR'S WRITINGS.

WHE Writings of Jane Taylor, in 3 vols. 12mo. contain Memoirs and Correspondence, Poetical Remains, Essays in Rhyme:—The Contributions of Q. Q. to a Per-cal Work, with some pieces not before published, by the Dispiny, a Tale.

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eft the young than this necessitished lady. An increasin

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18mo. 18

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Feb. 9.

Kentucky has passed a law establishing a system of education throughout the State. The House of Representatives of Tennessee, by a vote of fifty-eight to seven, has passed a bill "to establish a syseight to seven, has passed a bill "to establish a syseight to seven, has passed a bill "to establish a syseight to seven, has passed a bill a syseight to seven, has passed a bill to establish a syseight to seven, has passed a bill to establish a syseight to seven, has passed a bill to establish a syseight to seven, has passed a bill to establish a syseight to seven, has passed a bill to establish a syseight to seven has passed a bill to establish a syseight to establish a syseight to establish a syseight to seven has passed a bill to establish a syseight to establish a syseig repared with plan and arrangement, whotly original SCHIFTURE BROGRAFHICAL DICTIONARY, contin-tected of the life of every individual mentioned in the whose history we have any knowledge; also, a per I the names of all persons mentioned in the Bible, roper pronunciation, and a reference to one or more or more continuation.

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The above prepared for and published by the American Sunday School Union, and for Sale at No. 22 Court street, Feb. 3.

WM. B. TAPPAN, Az'l Am. S. S. Union.

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Convict. A Talk with my Little Daughter.—No. 22. The
Cousins. Example of Patience. Two Ways. The Philosopher Looking for the Wind. He spoke Bad Words. I can't
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Feb. 9.

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A HOUSE in Bronkline, with Stable, &c. pleasantly situa-ted. For further particulars, please apply to SAMUEL CRAPT. If. Brookline, Feb. 2, 1828.

From " Hours of Sorrow." To one deprived of Hearing at Church Deafness.

O Christian! though thine "outward man" decay And silence guard the ear's once-echoing cell, Yet thou can'st calmly feel that "all is well," And chase desponding, murmuring thoughts away. For, kindled in thy soul there shines that ray Which care, and fear, and sadness can dispel: And she, serene, though poorly lodg'd, can dwell, Renew'd and perfected from day to day. What though on this, the Sabbath's holy rest, Th' external ear insensible may be! Let not the sigh of sorrow heave thy breast; Since God, thy God, in communing with thee, Asks less the listening ear than listening heart, And there his sweetest comforts will impart.

Discussion.

For the Boston Recorder.

A LETTER TO CHRISTIANS OF ALL DENOM

INATIONS.

Beloved Brethren,—" Divide and conquer.'
This is the maxim of an enemy, against which we should be on our guard. That the present is a period of amazing interest to this country, and that you feel a deep and lively concern for her welfare, I do not doubt. Perhaps you say, now is the time for action. Truly; but there is danger of doing too much, as well as INATIONS. e is danger of doing too much, as well as little; and "wisdom is profitable to di "What I most fear is, that friends, lov rect." What I most fear is, that friends, lovers of the same cause, will be alienated, so that they will not co-operate in the great work of doing good; but will embarrass the efforts, and paralyze the influence of each other. If the enemy can first, effectually "divide," he will then "conquer." To this one point, I wish to direct your attention. It is a post by no means sufficiently guarded. Having had little to do with party strife, I feel it my duty to labor for praces, peace among brethren.

to labor for peace, peace among brethren.

I have no fear of discussion nor of controversy, if they be conducted with a right temper. Like a healthful wind, they will remove per. Lake a neathful wind, they will remove impurities from the moral atmosphere. Let discussion go on, especially on great, moral, and religious subjects, and, under the guidance of a right spirit, the result will be uniformly good. But "perverse disputings of men of of a right spirit, the result will be uniformly good. But "perverse disputings of men of corrupt minds," tend only to evil, wide-spread, permanent evil. The great thing most needed in the community, is a right spirit. Let this spirit rule, and our dearest interests are safe. If an opposite spirit prevail, though it hold to the truth, it will hold it in unrighteousness; and what destries seever it may advacate, it and what doctrines soever it may advocate, it will not fail to bring in a flood of evils. The Jews in the time of our Saviour believed in one God, and in a future state of rewards and punishments, fundamental doctrines of reliand notwithstanding, their spirit

ad, and they brought ruin upon their country.

The great object of this letter is to recommend a right spirit on the subject of Slavery. Probably there is no subject, in relation to which there is so much danger of indulging a wrong state of mind. It is a danger not pecuhar to one class of people, but con

To bring my remarks to a practical point, I will suppose that some of my brethren are embarrassed in the following way. Your minister is an abolitionist; and though you respect him as a man, a Christian, and a minister, yet you cannot go with him in his Anti-Slavery notions and a wayments. On this subject you tions and movements. On this subject you think he over acts, and that the tendency of his measures is unhappy. Permit me to sug-gest a few thoughts, which duly pondered may serve to prevent hasty censures and wrong feelings on your part. Slavery is a great and increasing evil. Whatever may be thought of the simple relation of master and servant as it existed in some of the apostolic churches, there is nothing in the precepts nor spirit of Chris-tianity which sanctions or tolerates the traffic in the flesh, and blood and "souls of men." American Slavery annuls the marriage cove-nant and the family relations as ordained of God; tears asunder husband and wife, parent and child, and is at variance with the law of and child, and is at variance with the law of love toward our neighbor, as expressed in the second great commandment, the golden rule, and generally, in the instructions of our Sa-viour and His inspired apostles. That Slave-ry presents a serious obstacle in the way of the universal spread of the gospel, that it takes away the key of knowledge, leaving millions in mental right; and that it takes in operation in mental night, and that it puts in jeopardy our national union, who can deny? If the church and the community sleep over this sub-ject, can we expect relief? It is the duty of men, especially of ministers of the gospel, to bear testimony against sin. Your minister bears testimony against Slavery in his own It is a matter between his conscience Are you not willing to leave it Would you bind your minister's con-But you say, a bad spirit is gone

abroad, and imprudent measures are adopted.

Admitting the complaint to be true, is it the fault of one party only; is it not rather the sin of all? And is it right to hold your minister accountable for a spirit which he does not pos ess, and for measures which he most sincere ly regrets. Suppose you were lying upon your dying bed, and wished for the counsels and prayers of your beloved minister in the last the subjects of overwhelming interest which would be rushing upon you? It is unspeaka-bly important that you respect and love your minister as a servant of Christ, and aid and as-

serious and prayerful consideration. Looking simply at Slavery, the present state and future prospects of two millions and a half of our fellow countrymen in bondage, the subject appears overwhelming. But there are twelve or thirteen other millions in the land, for whose present and future well being we should feel intense solicitude. Think of a million of Catholics from whom the Seriotres are withhold. olics from whom the Scriptures are withholden, nominally free, but in spiritual bondage to the Pope of Rome. Is there a proportionate sympathy felt there? Think of 250,000 Indisympathy felt there? Think of 250,000 Indians within the national domain. We are debtors to them, we have their lands, we possess their country. They have been ruined by our vices, destroyed by our arms, oppressed and trodden down. Again and again have they attempted to defend their fires and their graves, but the contest was unequal. Is there a proportionate feeling of benevolence for our red brethen? Repentance is the first duty of graves, but the contest was unequal. Is there a proportionate feeling of benevolence for our red brethren? Repentance is the first duty of sinners, and they ought not to let Slavery nor another subject, however important in itself, engage their attention to the neglect of their souls. "Seek first the kingdom of God and his righteousness," is a command of universal obligation. But you say, that correct views on the subject of Slavery will hinder no man's repentance. True, and if a man have done wrong in relation to this subject, let him repent of this sin. But I appeal to your Christian experience, and ask, when, by the grace of God, you first thought seriously of your guilty wanderings and turned from the error of your ways, if religion, personal religion, were not the all-engrossing theme. In that critical period of your being, had your mind been occupied with some other subject, might it not have endangered, nay, even prevented, your salvation? What minister of the gospel or enlightened Christian would say to the sin-

ner, who, with tearful eye and burdened soul, asked, "what must I do to be saved;"

ner, who, with tearing eye and outrened soul, asked, "what must I do to be saved;" why, you must first have right views, and get your mind settled on the subject of Slavery?

If the apostles were upon earth laboring for the reformation of men, would they depend upon voluntary association, public opinion and great organizations to destroy the enemy in detail, to attack and annihilate particular sins? Would they not rather, by holy lives, earnest prayer, the preaching of the word, and the Holy Ghost sent down from heaven, expect and labor to dry up the fountains of iniquity? If successful, there would be no streams. It is a question for reflecting minds to settle, whether the best means for the abolition of Slavery have yet been resorted to? Means, which were successful in England for the abolition of Slavery in her distant provinces, may fail here. Considering the limited power of our general government, and the almost entire independence of the States it is a question of fail here. Considering the limited power of our general government, and the almost entire independence of the States, it is a question of serious import, whether Slavery can be peace-fully abolished, except by the extensive revival and general prevalence of true religion in the slaveholding communities, softening the hearts of masters, and enlightening the minds and elevating the character of the slaves; thus preelevating the character of the slaves; thus preparing the one to grant, and the other to receive, the blessings of freedom? And ought not Christians everywhere immediately to turn their attention to this one point, the revival and universal prevalence of true religion, as the last hope of the nation; and, in order to basten the overthrow of Slavery and the coming of that happy period, when men of all colors shall be free as the air which they breathe? Whether these considerations have weighed in the mind of your pastor I cannot tell; but they may suggest a caution against hasty and they may suggest a caution against hasty and unmerited censure. If you censure your min-ister wrongfully or indulge improper feelings, you sin against God, and do not help the cause

you sin against God, and do not help the cause of the oppressed. The spiritual welfare of your family, the peace and prosperity of the church, the salvation of perishing souls, your comfort and communion with God, all require that you cherish a right temper of mind toward your minister, and aid him in doing good.

We have heard so much of the evils of Slavery, of wrongs inflicted and wrongs endured, that we are in danger of indulging a kind of exasperated feeling toward slaveholders. With all their faults and errors they are our fellow all their faults and errors they are our fellow citizens, and some of them no doubt our fellow Christians. Whether slaveholders be sinners above all Americans it does not become me to say; but if they were, we ought to cherish to-ward them the spirit of kindness and Christian love. We remember the dying prayer of our Saviour, and the dying prayer of the martyr Stephen. The spirit which they breathed, we ought to possess and manifest toward our southern fellow citizens, and toward all men. If we indulge a different spirit, whatever else If we indulge a different spirit, whatever else we may do, we shall not thereby aid the cause of universal freedom. We cannot rationally expect to enlighten and reform men, unless we cherish toward them the spirit of Christian be-

We ought to feel a deep and lively interest for the slaves and for the colored population of the land, and so far as we have opportunity of the land, and so far as we have opportunity and according to our best judgment, labor to do them good. To be indifferent respecting Slavery, provided only that the country can be quiet, is certainly wrong, is an offence against heaven. God, who heard and compassionately regarded the groanings of the children of Israel in their bondage, who is the Protector and Guardian of the oppressed, is not indiffer-ent to the wrongs inflicted, and the miseries entailed, upon our Indian and African breth-ren. While we should cherish feelings of ren. While we should cherish feelings of Christian kindness toward all classes of our fellow citizens, we should beware that we be not found taking part with the oppressor against the oppressed. It may be difficult, but it is exceedingly important, that we cherish a right spirit toward bond and free.

We should be careful to cherish a right spirit towards our rulers. We are divinely taught to the reachers a right spirit towards our rulers.

to "speak evil of no man;" and this is said in connection with a command requiring submis-sion and obedience to civil magistrates. "It is written, thou shalt not speak evil of the ruler is written, thou shalt not speak evil of the ruler of thy people." It is right and proper with calmness and candor to speak freely of men and measures; but surely the gift of speech and freedom of the press ought not to be abused in vilifying them. That there is often times a careless and reckless trifling with the character, measures and feelings of rulers, and that the tendency is wischingary to the control free to the tendency is mischingary and feelings. the tendency is mischievous, removing from many minds a just respect for the laws and the magistracy, who can deny? If rulers for-feit the confidence of the people, the remedy is at hand. Civil government is an invaluable blessing; rulers are the ministers of God's providence for good; we ought to respect, and honor and love them as such; "be subject to the higher powers," and make frequent men-tion of them in our prayers. Surely the pre-sent agitated, divided state of the public mind can not disannul these laws of heaven nor give

a dispensation to disobedience. Christians should be of the number of the peaceful and "quiet in the land." With our low attainments in piety, and Suppose you were lying upon your and wished for the counsels and your beloved minister in the last ing life, would the thought of this of opinion enter your mind amidst a country entered which is enforced by the suppose of the Savious business and which is enforced by the suppose of the Savious business and which is enforced by the astonishing example of the Saviour's unbounded, dying love to us. I know of no way in would be rushing upon you? It is unspeakably important that you respect and love your minister as a servant of Christ, and aid and assist him cheerfully, so far as you can with a pure conscience.

Permit me now to reverse the case. Some of my brethren are abolitionists, and their minister is not a member of any Anti-Slavery Society. As in the other case I take it for granted that he is a good man, worthy of your esteem and love. Ignorant as I am of his views, allow me to suggest a few thoughts for your serious and prayerful consideration. Looking simply at Slavery, the present state and future prospects of two millions and a half of our fellow countrymen in bondage, the subject appears overwhelming. But there are twelve or

intercourse. "Beloved, let us love one another; for love is of God, and every one that loveth is born of God and knoweth God."

Permit me to say in the language of Inspiration, "that the High and lofty One, that inhabiteth eternity," condescends to "dwell with him that is o'a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones;" and that "a meek and quiet spirit" is in the sight of God "of great price." If professors of re-ligion cherish a right spirit and are faithful in the discharge of their various Christian duties;

the discharge of their various Christian duties; and if the sons of Levi go before them "bearing the ark of the covenant of the Lord," Zion is safe, and the country is safe.

Perhaps I ought to make an apology for this long letter; but if the importance of the subject introduced be not an apology, then I have none. I trust there is nothing in this communication which will appear like arrogance. Nothing is farther from my mind than a wish to usurp authority over my brethren, or to thrust myself into the place of their stated teachers. I felt it to be my duty to make this contribution to the cause of religion, and to the welfare of my country. If I have erred in judgment, another day will reveal it.

have the term of the apprenticeship, which was not to end until 1840, at once abolished, and the ill-fated negroes restored to the common rights of humanity. Mr. Sturge, a gentleman of character, wealth, and benevolence, has lately visited many of the West India Colonies, for the sole and laudable purpose of ascertaining the real facts with respect to the altedged ill treatment of the negroes. From his own personal observation, and from numerous and indubitable proofs collected from the most respectable sources, there cannot remain a doubt, that the apprentices are suffering cruelties and hardships more frequent and aggravated, than when in a state of absolute and unconditional slavery. It would appear that as the period of exaction and tyranny of the West India Proprietors and Planters over their unfortunate fellow beings is limited, they are resolved to grind down their victims to the last stage of labor and suffering, in order to wring from them their utmost mite of profit.

What a melancholy picture of our fallen nature does the lawless domination of man over his help-less fellow creatures, in a state of slavery, present.

loes the lawless domination of man over his help-ess fellow creatures, in a state of slavery, present We most sincerely trust that the iniquitous may be forever swept away, and that through or effects of its degrading evils, may any longer ex ist.—Halifax Ch. Messenger.

Miscellany.

THE DESERTED PRAYER MEETING.

The prayer meeting was well attended. All seemed to feel that it was good to be there. seemed to feel that it was good to be there. And well they might, for it was a prayer meeting, and Christians loved to pray, and impenitent sinners felt that they needed to be prayed for. Prayer seemed to be answered too. The presence of the Holy Spirit was asked, and the Holy Spirit was evidently present. Christians were seen melted down under a view of the goodness of God, the love of God was shed abroad in their bearts which seems the seems of the seems it was good to be there. goodness of God, the love of God was shed abrond in their hearts, their souls went out after God, and they held secret communion with Him. Sinners were feeling that they were undone, and that there was no hope for them but in the mercy of God. Now, one was rejoicing in hope, the burden of sin had passed from another, and another was weighed down. om another, and another was weighed down. it seemed almost beyond endurance, by a sense of his iniquity. Prayer was offered, too, as to a present God. All appeared to feel in a greater or less degree, that he teas present. Solemnity was there. The business, which they had come together to transact, was to be done with God, and it related to eternity, and done with God, and it retained to extend it must be done, or irreparable loss be suffered. It was a peculiarly favorable time to do it. Some were transacting it well. God might Some were transacting it well. God might not continue to wait to be gracious. The present time, note, must be improved. No wonder the prayer meeting was well attended.

But, strange to say, it is not well attended now; I cannot see the reason why it should not be.

be. There are some, who are always found there, and I think they enjoy it as well as ever. feel grieved, to be sure, that more of neir brethren and sisters do not meet with them; and they often feel sorely pained heart, that so few impendent sinners come up to the place, where prayer is wont to be made but they frequently find, that although they are but they frequently find, that although they are but few, the great Jehovah makes one of their number. And they speak of the season as a delightful one. I do not see that their prayers are any less humble, or solemn, or fervent, than they used to be. And the themes on which they converse, are as important as ever. Now if all the good had been accomplished by the prayer meeting, which could be accom-plished by it for the present, a falling off in the attendance upon it would not be strange. Or, attendance upon it would not be strange. Or, if individuals had more important business to attend to, their absence might be excused. But neither of these can be the case. I trust those, who meet in the prayer meeting, do gain a blessing. They are very much mistrken if they do not. And I think others would also, if they would meet with them. It seems to be one of God's favorite means of blessing his people. To encourage them to meet together, the Sayiour gives an express promise, on the people. To encourage them to meet together, the Saviour gives an express promise, on the strength of which they may expect his pre-sence. And surely he can be no less willing sence. The property of the pro

to meet many, than he is to meet two or three, who come together in his name.

And then, if any really felt, that all the good is accomplished by it which can be, I should expect to see them deeply and painfully anxious for their friends—so much so, that they could find no rest anywhere, but in prayer, and would give God no rest till he had answered prayer. When all Christians are perfectly sanctified, and all sinners are Christians, all the good to be derived from the prayer meeting, may be accomplished; but till then, some ing, may be accomplished; but till then, some excuse must be found for withdrawing from it. Now, more important business is a suffi excuse. This will always be admitted. who has it to urge, must not fear to carry it to the Judgment Seat. Admitting, then, that some stay away at times on this account, I do not think that so many would be detained by it, so often as their seats are found vacant. Their business, in this case, must be impor-tant, and its results greatly beneficial to themselves and to the world. One reason which serves and to the world. One reason which makes me think their business cannot be more important than the prayer meeting is, that many of them have relations—some children, some parents, some bushands, some wives—and all of them, more or less, friends who are not of Christ. Well, all these are daily hardening in sin, and their prospect for eternity is becoming more sad and gloomy. They must be converted soon, or not at all. It is a case of life and death, the life and death of the soul. I do not see what business is more imsoul. I do not see what business is more important than that which bears upon the conversion of these immortals. They who are not found at the prayer meeting, profess to believe that they will be converted only through the agency of the Holy Spirit. And the object for which he is desired is, to sanctify the children of God, and to save sinners from death. It would seem that, if they who pray, are not sincere in their desires, they are not sincere in any thing. It is to be hoped that they are becoming sanctified, although it may be but slowly. And, if all other Christians were in the habit of meeting with them, and joining with coming sanctified, although it may be but slowly. And, if all other Christians were in the
habit of meeting with them, and joining with
them in prayer, it could not be otherwise than
that the Holy Spirit would be sent down, and
there would be joy in heaven as well as on
earth, over converted sinners. Is it not strange
then, that the prayer meeting should not be
well attended? Do you not think it ought to
be? And will you not, unless you have more
important business, attend the next prayer
meeting and all succeeding?

employed, if it is not in their proper work.

[Cecil. That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker, but which makes them go away thoughtful, and serious, and hastening to be alone.—Bp. Burnet.

Frequently visit your Sunday Schools, if it ouly to walk through them. I have these forty years been sensible of the sin of losing time: I could not spare an hour.

In no one sermon I ever preached, had I one lesson for myself, and another for my hearers; my heart and conscience always made part of my audience.—Skelton.

INFIDEL PETITIONS

INFIDEL PETITIONS.

Several petitions have been presented to the New York Legislature, now in session, exincive of the rankest Infidelity. A week or two since we noticed one asking for the repeal of all laws which prohibit ordinary labor on the Sabbath, and for the passage of a law prohibiting elergymen from performing the marriage contract, and from acting as Inspectors of Public Schools. And, more recently, one asking the Legislature to prohibit praying, &c. in all seminaries which received the aid of the public treasury. Upon the latter petition we find the following notice in the doings of the Legislature of Tuesday, January 23:—

January 23:—
Mr. Barnard, from the standing committee on col-

Mr. Barnard, from the standing committee on colleges, academics and common schools, to which was referred the petition to prohibit the practice of praying, singing, reading the bible and other religious exercises in such schools, academies and seminaries of education as receive aid from the public treasury—submitted a long report concluding with a resolution refusing the prayer of the memorial.

Mr. Mann said he was very happy that the gentleman from Albany (Mr. Barnard) had discharged what he (Mr. M.) concurred most fully in the able and conclusive report which had just been read. He (Mr. M.) concurred most fully in the view taken in the report, of the prayer of the memorial. He believed that such an expression as this was called for at this moment, and in order to give was called for at this moment, and in order to give to this expression all the weight which could be giv-en to it by the sanction of the House, he called for

the ayes and noes on concurring in the resolution accompanying the report.

The ayes and noes were ordered, and the resolu-was adopted, ayes 121, noes 1.

MELANCHOLY DISASTER .-- On Tuesday last, a boa from Kittery, in which were Widow Hanscom, William Burley a boy of 9 years of age, and his brother about 13, was upset, by coming in contact with Portsmouth Bridge. The youngest boy immediately sunk and was drowned. The other boy held on to the boat until he was taken up, and Mrs. Han-scom, buoyed up by her clothing, floated a consid-erble distance before a boat from one of our wharves put forth and rescued her from her perilous situation .- Portsmouth Jour.

SUDDEN DEATH .- We have the painful intelligence Sudden Death.—We have the painful intelligence to communicate to our readers of the death of Lucius Barnard, a member of the Senate from the County of Lincoln. He had been doing business in one of the committee rooms, and was going down stairs, just before dark last evening when he felt suddenly ill and sat down upon the stairs. Some one passing asked if he wished assistance. He replied that he did not: he should recover in a few minutes. He had scarcely uttered the words when he fell backwards and expired. [Kennebec Jour. 25th.

WESTERN RESERVE COLLEGE-Dec. 1837 .-Theological Students, 14; Juniors, 8; Sophomores, 24; Freshmen, 18; Preparatory, 41; total, 105.

Newspapers in New Orleans .- In the last four ars, twenty four papers have been started in New rleans, during the same period, nineteen have been discontinued, among which were ten English papers, four French, three French and English, and two Spanish. Of the twenty-four started, seven are now in

Effects of Fright .- A Miss Leonard, of Lancaster Penn. was frightened into convulsive fits by the firing of cannon on the morning of the 3th inst. She had been sitting up over night with a dead body.

Returns of Insurance Companies in Massachu-Returns of Insurance Companies in Massachusetts, 1st Dec. 1337. Capital—total \$7,400,000—
Property or investments, viz: Massachusetts Stocks,
\$1,062,921: Real Estate, \$628,633; Mortgages,
\$1,115,618; Respondentia, \$630,957; Loans,
\$975,022; Cash, \$305,375; Dues, \$752,022;
Bank Stock, \$4,530,957—Total, \$10,000,510. This
is the first general return, and may be expected to be,
in some degree, incomplete. It shows a large surplus of property beyond the Capital. Additional information seems to be required, as to premium Notes,
and debts from the corporations; and especially of
Loans by them upon pledges of their own Stock.

ELOCUTION.

NSTRUCTION in ELOCUTION given to Classes
Schools, to Private Classes, to Families, and to Indiviuals.
WILLIAM RUSSELL. ton, Feb. 2, 1838. ound daily, in the forenoon, at Chaun-

Mt. Holvoke Female Seminary.

E Second T rm in this Institution will commence Wednesday, April 4, and will continue 20 weeks. he are received under 16 years of age. It is expec-

FOR SALE, IN BRIGHTON.

cademy of ample size, and fifteen acres of valua-

dweining nomes, an academy of ample size, and fitteen acres of valuable land, well-stocked with choice truit.

The School has enjoyed a very liberal share of public patronage during the inst eight years, which, so far as the Subscriber's influence extends, will be transferred to his successar. It is situated about one third of a mile south of the village, and perfectly relired, heing separated from it by a bountiful grave. If preferred, the buildings will be add with the part of the land. Possession given on the first of April next. Terms liberal. If not sold by let of March, it will be to let.

Brighton, Jan. 26, 1858.

If.

A NEW TRIBUTE TO the Memory of James Brainerd Taylor. In one Vol. 12mo. 440 pages. For Sale by WHIPPLE & DAMBELL, No. 9 Cerabill. THE ANXIOUS INQUIRER AFTER SALVATION, directed and encouraged. By John Angell James, Author of "Family Monitor," "Christian Charity," &c. For Sale by WHIFPLE & DAMRELL, No. 9 Corabili. Feb. 2.

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GEMS FOR CHRISTIAN MINISTERS.

NO. XV.

Selected for the Boston Recorder.

Think not how can I make a sermon soonest and easiest, but how can I make the most profitable sermon for my hearers.—Dr. Walts.

The devil does not care how ministers are employed, if it is not in their proper work. others. The whole arranged as Solos, Duetts, Trios, and Quartetts—with an accompaniment for the Piano Forte. For Sale at CROCKER & BREWSTER'S, 47 Washington Feb. 2.

NEW MISSIONARY WORK.

Nothing is farther from my mind than a wish to usurp authority over my brethren, or to thrust myself into the place of their stated teachers. I felt it to be my duty to make this contribution to the cause of religion, and to the welfare of my country. If I have erred in judgment, another day will reveal it.

Your Br. in the Gospel, Daniel O. Morton.

Winchendon, Jan. 23, 1838.

The Affentice System.—We have before observed that great excitement prevails, more especially among the religious classes, throughout Great Britain, on the subject of the abuse of the Negro Apprenticeship in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the West Indies; and from the late Eng. in the west Indies; and from the late Eng. in the west Indies; and spent eighten very side that the said, "He never delivered a sermon to his people in public, till he had preached it to himself in private."—Ambrose.

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IUST Published, a new and intensely mork on the South Sen Islands: with remarks upon the Neutral Bissions, and intensely and he south Sen Islands: with remarks upon the Neutral Bissions, and the Bouth Sen Islands: with remarks upon the Neutral Bissions, and the Bouth Sen Islands: Askaral Bissory of the Islands: with remarks upon the Neutral Bissions, and the Bouth Sen Islands: Askaral Bissions, and the Bouth Sen Islands: Water Bouth Sen Islands: Water Bouth Sen Islands: Water Bout

American edi.
tory of the reign of Ferdinand and Isabella, the Cathory of the reign of Ferdinand and Isabella, the Cathory of the reign of Service of Serv

The Supra-Treasury Bill,

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hymns being omitted, and others substituted or added, for i
purpose of adapting that work for use in the Haptist Churc
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ith an introductory Essay, by Rev. Albert Barne 2 vols. 12mo.

Xankee Notions, A Medley, by Timo. Titterwell, Esq. "1
bit of cold beef, a slice of bread, and ale. Walk in gen
en." [Old Play.] Just published.

Jan. 26

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TALE of Truth for the Young. 108 pages, 15mo. taining specimens of printing for the Blind. Pricubilshed by WHIPPLE & DANRELL, 9 Cornhilt. The following are a few of the many recommendant in interesting character of this little work, extracted From the Christian Intelligence

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Persons desirous of healing their names or outer sings, at a small expense, are invited to call and examine the above article, where reference can be given for the spection of many of them used during the last winter.

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No. 7 ..

EDUCAT Extract from Prof. Public Instruct

Efforts for I former report, wh the Legislature in the Legislature in governmental reg education, and I tions on the sp made require any Appendix A.]— liberty of stating governmental effo to establish a s throughout tha throughout the has so many I etriking contra the United Stat an immense terri tional character tional character, institutions are e every thing is to like us, she has her population every nation of tionably the large potisms, as the most powerful of joy the greatest p erument has ever the bonds of a set Russia is the onl the exception of ries border on ou a system of publi lished in the Rus interest to us; an for us to know so system and the into operation. st powerful o

semi-barbarous whole e upire is of which has a into academic with their gymna neademies for the ness education; are again sub-div with its elemen the whole system model school for every grade, for the Universities, eration in 1835, at Kasan, on the Courses of study a Universities; and Moscow, especia nobility. Of co-ns recommending I speak of with foreign lands; for of nations required is the part of a all the improve from the whole, which are adapt stances of the pec The different i

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into operation. The general sy

to that widely

cal journal, in facts, information official station gives them extensively lustrate the gog mindedness with of his office, I his journal for A tices, with great tract societies for ligious sentiment American Trac translated into to enlighten the to enighten the in noter of the pea-late. If the Min-las shows so muc thing even from surely will not spurn a good ider develope itself in farther means of school director in school director scrutiny as to his for those impor-date for civil offi his attainments requisite to the cial duties to v schools are new school houses at it, the government of having these up, has appoint of 1,000 rubles: trict, whose wh the erecting and houses in his pa recollect how m schools result for wretched furnit completely, by best trachers m and health of c

forts, destroyed, this to be, for a to be began from cious arranges Canals, and this kind, are n further them and ed for the expre-requisite in their who intend to de who intend to deness, are taken placed in this in Special provision in agriculture, der that the natu may be developed may be efficient rights of conscious. rights of cons men of differe where the circuit, are employed schools, their se ment, and their fragrey. The imprecognized, and